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Five Rings & A Wedding: Marriage & The Concentric Communities That Surround It

By Allan Carlson

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As one Massachusetts advocate of a pluralistic bent has phrased it, "The right to love and to celebrate our relationships in whatever form they take, is a fundamental human right that should be protected." As a Coloradoan of a more libertarian persuasion puts it, "To be licensed by a hunch of bureaucrats for the most private and sacred act of marriage—that's demeaning. It's simply none of the government's business whom I marry."

"The Marriage Resolution" put into effect in San Francisco last year reads: "Because marriage is a *basic human right* and an *individual choice*, Resolved, the State should not interfere with same-gender couples who choose to marry and share fully and equally in the rights, responsibilities, and commitment of civil marriage."

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Such challenges to the institution of marriage are nothing new. The Soviet Bolsheviks waged war on marriage and home for the first two decades of the Russian Revolution. A century and a quarter earlier, the Jacobins of the French Revolution also sought to tear down marriage laws resting on traditional principles. The proposed French Civil Code of 1801, for example, promised "freedom to marry" and easy divorce.

Ignoring both Christian thought and the evidence of all history, the radical authors of this measure argued that "what marriage itself is was previously unknown, and it is only in recent times that men have acquired precise ideas on marriage." Building on the thought of Jean-Jacques Rousseau, they urged that marriage be made "natural," by which they meant animalistic, subject to the ebb and flow of the passions. Marriage, as such, should be easy to enter and easy to leave.

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MARRIAGE

Private Marriage?

Such is the idea of the freedom to marry. In this view, the government's role is simply to register those couples freely entering civil marriage, so they might qualify for the benefits and public blessing involved.

This appeal to freedom is false and misleading. It is no expression of true liberty but an effectively libertine invitation to social disorder. The "freedom to marry" presupposes that marriage is a private event, an arrangement by and for the couple that exists only to recognize their love and promise of devotion to each other and to bless their companionship. The one promised public benefit, in this otherwise privatized and minimalist view of marriage, is the sexual and romantic pair's reduced promiscuity.

And yet the very nature of the average wedding event belies such a narrow view of marriage. The gathering of kith and kin, of friends and neighbors, of former teachers and co-workers, the boisterous celebration, the feast spread out for them, all testify that the wedding is more than an end to promiscuity or the public recognition of a love affair. The wedding is a communal event, where various levels of community find their own renewal and hope. Focusing only on the desires of the couple ignores the communitarian nature of true marriage and the claims others have on each marriage.

In the traditional Christian wedding, the minister asks the congregation: "Does anyone here know a reason why this man and this woman should not be joined together? If so, speak now or forever hold your peace." This acknowledges the community's interest in the wedding, letting others assert themselves to prevent a marriage that threatens broader relationships. It also reminds the marrying couple that their vows are made not only between themselves, but with concentric rings of others, all of whom have a vested interest in the making and preservation of their marriage.

What are these concentric rings of others, of community? Why do they also have a claim on each true marriage? There are five: the communities of (1) potential parents with their unborn children; (2) kin or extended family; (3) the neighborhood; (4) the community of faith; and (5) the nation as community. They have their claims for reasons we shall examine.

Parents & Their Unborn

Louis de Bonald, a statesman and a founder of modern social science, rose in defense of traditional marriage and in particular of the community of the parents and their as yet unborn children. His extraordinary 1801 book, titled in English translation *On Divorce*, remains a most valuable resource in helping sort out issues regarding marriage. It defends traditional marriage through an appeal to reason and the natural order. Bonald's first task

was to clarify "that marriage, in itself and at bottom, has always been a *civil, religious, and physical* act at once." He then set out to rescue the label "natural" from the disciples of Rousseau. Marriage was, in fact, both divine and human, he said:

It derives from the constitution of our being, of our nature, and is a natural act: for the true nature of man and the real constitution of his being consist in natural relationships with his being's author [i.e., God], and in natural relationships, both moral and physical, with his fellows.

Marriage attracted attention of civil legislators because it was "the founding act of domestic society, whose interests should be guaranteed by civil authority." But this domestic society did not really rest on the needs or desires of the spouses: "The end of marriage is *...not* the happiness of the spouses, if by happiness one understands an idyllic pleasure of the heart and senses."

Rather, "the end of marriage is the *reproduction* and, above all, the *conservation* of man, since this conservation cannot, in general, take place outside of marriage, or without marriage." By "conservation," Bonald meant the care, rearing, education, and protection of children, which he believed could occur successfully only in the married-couple home.

If pleasure or happiness were the goal of marriage, then the civil authority had no business being involved. Instead: "Political power *only* intervenes in the spouses' contract of union because it represents the unborn child, *which is the sole object of marriage*, and because it accepts the commitment made by the spouses in its presence and under its guarantee *to bring that child into being.*"

In effect, a marriage "is truly a contract between three persons, two of whom are present, one of whom (the child) is absent, but is represented by public power, guarantor of the commitment made by the two spouses to form a society."

This also explains why civil marriage was restricted to heterosexual pairs: "Political power cannot guarantee the stability of the domestic persons without knowing them; hence, the necessity of the civil act, which makes known the commitment of the man and woman, and of the birth certificate, which makes known the father, mother, and child." Bonald understood that public policy on marriage must be built on this *ideal* family structure, and not on some lowest common denominator "of the heart and the senses."

Bonald also explained why the marriage of a man and a woman who proved infertile or unable to create a child remained valid. Many of the French Revolution's philosophers worried about the size of the French population and called for easy divorce in cases of

infertility so that new pairings of men and women might be tried to produce the needed children for war. Bonald replied: "Whatever importance may be attached to population by these great depopulators of the universe; they would doubtless not dare to maintain that in human marriages one should, as on stud farms, proceed by trial."

In short, government should not be in the business of fertility tests. Rather, it should understand the potential fertility of all male-female bonds (perhaps even modern ones via the petri dish) and the powerful positive effects on children of the complementarity of man and woman. The state then holds together the potential or actual parents for the sake of good "conservation" of the potential or actual child.¹

The Extended Family

The second community with a vested interest in the making and preservation of a marriage is the couple's extended family. Each marriage is a covenant between the couple and their kin. In marriage, two families merge in a manner that perpetuates and invigorates both.

It is true that issues of property are not nearly as important in a wedding today as they were, say, 500 years ago. But the great chain of being, binding the living to ancestors and to posterity, remains as important as ever. Every wedding of young people forges a new link in that chain, for the family's future still rests in their potential fertility. Even today, family members will travel great distances to attend the wedding of a cousin, nephew, or niece, still acknowledging the importance of both the promise and the event itself to their own identity and continuity.

As President Theodore Roosevelt once wrote, a people existed only as its "sons and daughters thought of life not as something concerned only with the selfish evanescence of the individual, but as a link in the great chain of creation and causation [forged by] the vital duties and the high happiness of family life."² Indeed: "The great chain of creation and causation" over the generations appeared, link by link, through new marriage.

Marriage also serves as the natural solution to human society's dependency problem. Just as marriage brings forth and cares for new life, it creates bonds and obligations that provide care for the very old, the weak, and the infirm. In a society with a culture of true marriage, kin networks care for the aged or disabled and ensure that no family member falls through the extended family's safety net. It is the chain of fertility—child, parent, grandparent, blood kin—that brings to fruition these natural sentiments of intergenerational care.

Where a culture of marriage fails, these tasks pass to the public purse, to government, at huge expense. Indeed, a common goal of the contemporary women's movement and modern socialism has been to replace the bonds of

marriage and kin with a universal dependence on the welfare state.

The feminist analyst Carol Pateman argues that women's growing dependence on the state is a logical corollary to feminist goals, and a stimulus to state entitlements as a substitute for family-centered care. Frances Piven stresses the "large and important relationship" of women to the welfare state as direct employees of its program, noting that nearly three-quarters of government welfare jobs are held by women. Put another way: less true marriage means more government.³

The Neighborhood

Neighbors and friends also have a deep interest in nurturing and preserving true marriage. For some reason, this attribute of marriage seems best captured by fiction and poetry. The Kentucky poet Wendell Berry, in his *A Timbered Choir: The Sabbath Poems*, underscores how each couple on their wedding day renew their place on earth, their community:

Again, hope dreams itself
Awake. The year's first lambs
Cry in the morning dark.
And, after all, we have
A garden in our minds.

We living know the worth
Of all the dead have done
Or hoped to do. We know
That hearts, against their doom
Must plight an ancient troth.

The two being married

...must begin again
The work divine and human
By which we live on earth.

In *Sex, Economy, Freedom and Community*, Berry explains that the bride and groom "say their vows to the community as much as to one another, and the community gathers around them to hear and to wish them well, on their behalf and on its own." In his wonderful short story, "A Jonquil for Mary Penn" (which appears in *Fidelity: Five Stories*), he uses a rural Kentucky setting to explain how a young marriage merges into a neighborhood:

On rises of ground or tucked into folds were the grey, painless buildings of the farmsteads, connected to one another by lanes and paths. Now [Mary Penn] thought of herself as belonging there, not just because of her marriage to Elton but also because of the economy that the two of them had made around themselves and their neighbors. She had learned to think of herself as living and working at the center of a wonderful provisioning...the little commerce of giving and

taking that spoked along paths connecting her household to the others.

And in a poem addressed to his wife, Tanya, on their thirty-first anniversary, the poet illuminates how their marriage encompasses "many others"—neighbors, friends, kin, and posterity:

Another year has returned us
to the day of our marriage
thirty-one years ago. Many times
we have known, and again forgot
in our cruel separateness,
that making touch that feelingly
persuades us what we are:
one another's and many others....

How strange to think of children
yet to come, into whose making we
will be made, who will not know us
even so little as we know
ourselves, who have already gone
so far beyond our own recall.

Marriage and its fruit, children, bind us to neighborhood, space, and time, giving substance to our loyalties toward "a place on earth." Berry writes in *Entries: Poems*:

Come into the dance of the community, joined
in a circle, hand in hand, the dance of the eternal
love of women and men for one another
and of neighbors and friends for one another.

The Community of Faith

The community of faith is the fourth community with a vested interest in the making and preservation of a marriage. In Western Europe before the Reformation, governments were not usually engaged in the registration and regulation of marriage. This was left to the Church, centered in Rome. Church marriage courts handled disputes and considered cases for potential annulment. With marriage deemed a sacrament, grounded in divine mystery, divorce was an impossibility. In a civilization with only one recognized church, this structure worked reasonably well.

The Protestant movement of the sixteenth century shook the system to its core. On the one hand, the Reformers argued that there was no biblical warrant for considering marriage a Christian sacrament and—where they held sway—commonly abolished church marriage courts. They also reasoned that the Gospel text allowed for divorce in cases of adultery, with remarriage possible for the offended spouse.

On the other hand, they said that marriage was a *spiritual* bond superior to all other natural arrangements, including the celibacy practiced by the Catholic priesthood and religious. In Martin Luther's words, marriage was the

highest of estates, "the real religious order on earth," divinely ordained, "pleasing to God and precious in his sight," and designed to fulfill God's ordinance to "be fruitful and multiply." The Reformers called on rulers to govern marriage through biblical principles and to punish those who offended Christian morality.

And for three or four centuries, one could conclude that their system also worked reasonably well. Still, as one Catholic writer, R. V. Young, has summarized, Protestantism enhanced marriage in social status and "as a means of personal companionship and individual, earthly happiness, but in desacramentalizing it, lowered its resistance to the pressures of the secular world."⁴

Indeed, strains and disorders were evident by the middle decades of the nineteenth century. In Britain and America, for example, divorce had remained rare until then. A special act of Parliament, or of a state legislature in America, had been required for divorce, underscoring the *grave* and *rare* nature of the act. Yet a great loosening of divorce laws began around 1850, as the process was transferred to civil courts.

In the twentieth century, this disorder fed into the "no-fault" divorce revolution of the 1960s and 1970s. Despite changes during the prior century, until then the notion of "fault-based" divorce had still underscored the public nature of marriage. Adultery, desertion, or cruelty had to be proved. This institution was still something larger than the will and emotions of the spouses; the public interest dictated that "fault" be determined before society would relinquish its claims on the couple's vow.

Indeed, divorce still had something of the quality of a crime against the social order. But as the American states embraced "no fault," they unwittingly destroyed the last remnants of the Protestant scheme: that is, the expectation that rulers and judges would govern marriage by Christian principles, broadly defined.

Living Issue

All the same, the issue has not yet died. The "covenant marriage" movement of the last half-decade has sought, with some success, to restore to law elements of both the public interest in marital stability and Christian covenantal thinking. More directly, some individuals have begun to challenge the "no fault" divorce regime as a violation of religious liberty, or, put another way, as a violation of the implicit agreement reached between church and state back in the sixteenth century.

Specifically, in September 2000, I testified as an expert witness in Harris County, Texas, Family Court in the case of *Waite v. Waite*. Here, the wife, Margaret Waite, had filed unilaterally for divorce, claiming under the 1970 Texas "no fault" statute that she had "irreconcilable differences" with her husband that destroyed "the legitimate ends of the marital relationship." However, her

husband objected to the divorce, arguing that the 1970 law had abrogated the Christian principle of covenant marriage and so had violated *his* religious liberty.

Eighty-seven percent of persons marry in churches, he argued. In assuming authority to govern marriages, the state of Texas also took on the duty to protect the covenantal religious nature of the bond. "No fault" divorce violated that obligation.

Despite my own best efforts on the witness stand, the family court judge denied Mr. Waite's claims. He took the case to an appeals court, where he again lost. This time, though, the vote of the three-judge panel was 2 to 1. That is, one justice—Kem Thompson Frost—agreed with Mr. Waite's contention that the state had an obligation to protect the religious covenant in marriage and that "no fault" divorce violated the religious-liberty provision of the Texas Constitution. This was, in a way, a legal breakthrough. More should be heard from this argument in the future.

Some now argue that marriage should be completely privatized; that government should get out of the matrimony business and return the process to religion. This could work if the United States had one church—as in medieval Europe—and granted that church the police powers needed to enforce its rulings in the inevitable disputes.

"Privatization" could also work if the government agreed to enforce the disparate marital rules of each religious faith on its members: "indissoluble marriage" for Roman Catholics; up to "four wives" for Muslims; temple marriages for all eternity for Mormons; divorce only for the victims of adultery for Lutherans (Martin Luther recommended executing the former spouse who had committed the adultery); and creative divorce for Unitarians. Or "privatization" could work if marriage was stripped of all legal, economic and social status, existing merely as a symbolic act of friendship.

But the first two possibilities are, quite frankly, impossible in the current American context. And the third possibility would undo the very essence of marriage, making the whole exercise moot. This "privatization" idea, I believe, can safely be cast aside.

The Nation as Community

The nation also has a claim on the marital pair. It is the fifth community with a vested interest in the making and preservation of a marriage. Simply put, the future of every people comes through the cradles found in married-couple homes. The case of the European peoples is instructive here, where a dramatic decline in fertility since 1970 has been accompanied by—even led by—a fall in the marriage rate. Consider, for example, the case of Ireland, where a 43-percent decline in the "total first marriage rate" brought on a 50-percent decline in fertility;

or look to Spain, where a 42-percent fall in the marriage rate preceded a 59-percent decline in fertility.

These numbers suggest that as traditional marriage fades, there will be a paucity of children and a diminished nation. The retreat from true marriage and the retreat from children go together. Also, if the children that are born appear outside of traditional marriage, their prospects for productive lives sharply diminish, just as the odds that they will become public charges—as welfare recipients or as prisoners—grow. These facts of household life are now indisputable, and they give support to a preferential option for traditional marriage by the nation-state, be it evidenced through marriage-sensitive tax provisions, welfare policy, or simple marriage law.

This was, of course, once understood in this land. As the US Supreme Court put the matter back in 1888, in its famed *Maynard* decision, marriage is "something more than a mere contract. It is an institution, in the maintenance of which in its purity the public is deeply interested, for it is the foundation of society." Eighty-four years later, though, the Court grew strangely blind to this deep national interest, arguing instead in *Eisenstadt v. Baird* that "the marital couple is not an independent entity with a heart and mind of its own, but an association of two individuals, each with a separate intellectual and emotional make-up."

This view proved consistent, too, with the logic of no-fault divorce, which also denied the public's interest in wedlock. It seems useful to note here that "no fault" divorce is actually neither a new idea, nor some inevitable result of social evolution or modernity. Rather, it seems to be a standing temptation for any society or era. For men, at least, "no fault" was the rule in Old Testament times.

Divorce's Costs

Indeed, it is through an analysis of divorce that we can better understand the public nature of marriage. After all, divorce is merely the backside of marriage. Legally, the marital covenant is only as strong as the provisions that govern an exit from its terms. It is possible to calculate, using hard numbers, the nation's profound interest in marriage if we use the negative calculus of divorce.

To begin with, we know that one measurable cost of "no fault" divorce has been more divorce. Advocates of this change during the 1960s and 1970s always claimed that their goal was simply to remove acrimony from the divorce process, for the good of all concerned. Divorce rates were already climbing, and in the words of one prominent sociologist, "the adoption of no-fault divorce was a late and largely redundant step in the lowering of moral, social, and legal barriers to divorce."

However, more careful research analyzing divorce trends in 34 states for the 10 years before and after the introduction of "no fault," found that this legal innovation

"contributed directly to more divorce or sooner divorces than would have happened otherwise." The researchers even calculated that "57,000 extra divorces" occur each year in the United States due directly to the no-fault revolution.⁵

Second, we can also count the effects of divorce on children, Bonald's "third party" in the marriage, whom the states no longer really protect. Specifically:

- The children of divorce have significantly more health problems than children in intact homes.⁶
- The children of divorce have much higher incidences of depression, fear of abandonment, and delinquency.⁷
- The children of divorce are more likely to drop out of high school and less likely to graduate from college than are children in intact homes, even when compared to families losing a father through death.⁸
- And the children of divorce are more likely to engage in pre-marital sex at a young age, to become parents before marriage, and to need psychological help.⁹

Of course, the costs imposed by divorce on young lives can never adequately be added up. Who can put a value on the diminished hopes of even one child's life?

But it turns out that we can put a dollar figure on the costs of divorce that accrue to the public at large. David Schramm, a family economist at Utah State University, shows in a 2003 study that divorce imposes a heavy financial burden on all taxpayers. Direct costs to the state include increased Medicaid expense, child support enforcement, funds for Temporary Assistance to Needy Families (TANF), food stamps, and public housing assistance. Indirect costs include increased incarceration in prisons, more elderly persons without spousal support, and greater illegal drug use.

Using careful (and probably low) assumptions, Schramm calculates that "the 'average' divorce costs state and federal governments \$30,000." In a given year, the total is \$33.3 billion for the nation as a whole, or \$312 for each American household. In crude, materialistic terms, this public cost of divorce underscores the profound social interest in marriage.¹⁰

Communal Marriage

In sum, marriage is a social and communal, rather than a private, event. Alongside the marital couple, it engages at least five levels of community: the unborn or potential children; extended family or kin; the neighborhood; the religious communion; and the nation. This civil institution exists for the propagation of children and for their "conservation" through nurture, education and protection.

Only the union of man and woman can properly fulfill both of these tasks. Public policy toward marriage must

assume and build on this ideal structure, rather than on some lowest common denominator of the passions. All five levels of community have a deep and compelling interest in the formation and preservation of true marriages. The wise government lifts up obstacles and checks on divorce, for its real costs will fall on vulnerable children and the community at large.

So-called same-sex marriages trivialize the true institution, for these unions are unable to meet the two ends of marriage: the *propagation* and *conservation* of children. Concerning propagation, these pairings are sterile by definition. When they do claim children, it is usually through either the trauma of divorce or the unnatural and sometimes dangerous manipulation of the laboratory. Moreover, these pairings cannot effect proper *conservation* of children, for again by definition they exclude either man or woman, so denying the complementarity of the sexes on which the good, nurturing home rests.

And so, on that day when, perhaps, an Episcopalian priest in a Massachusetts church intones, "If anyone present knows a reason why this man and man should not be joined together, speak now or forever hold your peace," the proper response is: "I do."

Notes

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2. Theodore Roosevelt, *The Words of Theodore Roosevelt: Memorial Edition*, vol. XXI (Charles Scribner's Sons, 1924), p. 263.
3. Carol Pateman in *Democracy in the Welfare State* (Princeton University Press, 1988), pp. 231-260; and Frances Fox Piven in *Women, the State and Welfare* (University of Wisconsin Press, 1990), pp. 251-264.
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5. Joseph Lee Rodgers, et al., "The Effect of No-Fault Legislation on Divorce," *Journal of Marriage and Family* 59 (1997), pp. 1026-1030.
6. Jane Mauldon, "The Effect of Marital Disruption on Children's Health," *Demography* 27 (August 1990), pp. 431-446.
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8. Timothy J. Biblarz and Greg Gottainer, "Family Structure and Children's Success," *Journal of Marriage and the Family* 62 (May 2000), pp. 533-548.
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Why Bother with Marriage?

1994 is the Year of the Family, but marriage, the bedrock of family life, has never been under greater threat. In their first year of marriage, Tony and Jane Watkins ask whether, 'till death us do part' is a promise still worth making.

Marriage - out of fashion?

Nobody believes in marriage any more. At least not many young people do. Apart from religious freaks and a few others, nobody bothers to get married - they just live together. What's the point when the divorce rate is so high? After all, there's a good chance it won't last. It ties you down and cramps your style.

A typical student view? In fact large numbers of ex-students do still get married every year. But the pressure to get married is not what it once was - living together is acceptable to many people; the single parent family is no longer taboo and the media machine seems to constantly present the image that you should do whatever feels good. For students the pressure to sleep around can be immense. All these things conspire to make marriage less and less attractive. Christian students can feel the pressure as much as anyone. With more students coming to Christ from fragmented backgrounds we will find more and more of them needing considerable support and counselling from older Christian couples.

Marriage - still an option?

The Bible tells us that marriage is primarily for partnership (Genesis 2:18). After less than a year of marriage we can already see that the degree of knowing and being known, and of mutual self-giving, far outranks any other relationship. It can only grow if there is total commitment and as near to an unconditional love as we fallen humans can ever manage. We are to model Christ's relationship to the church.

The sexual side of marriage is obviously important. There is greater security when God's principles are honoured and two people get married without having lost their virginity. God's command in Genesis 2:24 of one man with one woman for life is our best - it gives us a confidence we cannot have any other way. There is freedom from guilt and hurt - there is great emotional investment in sexual relationships and their breakdown leaves deep scars.

The recent survey of sexual attitudes (Sexual behaviour in Britain; Johnson et al; Penguin 1994) indicates that the vast majority of people still claim to hold sexual values traditionally upheld by Christianity. Even in the 16-24 age group, 81% of men and 85% of women consider adultery to be wrong. Marriage means a high level of commitment which people still expect. Most people (even if they are living together) feel an acute sense of betrayal if their partner has sex with someone else. Marriage, entered into honestly, brings security because one knows that the other person is committed to the marriage. We can depend on each other's faithfulness and commitment - even when we make mistakes. There's no longer any competition to win the other person or fear of them giving up on our relationship (although we're naive if we don't realise the need to guard our relationship as jealously as God guards his relationship with us). The survey shows that cohabiting people are far more likely to have other sexual partners than married people. In fact cohabiting men are more likely to have several partners than single men! What security is there in that kind of relationship? Isn't there always the fear that the other person can just walk away at any time? Marriage has a formality about it because of the vows made before God, and a legal status that means one cannot simply walk away.

Marriage - what do you expect?

What do students hope for from marriage? Many have fallen for the images presented by our materialistic culture. They hope to meet Mr or Ms Right and enjoy

the resulting romance, affluence and especially security of life as newly weds. In a world where young people are often starved of security, marriage seems to offer them everything they need. They fail to look into the future and consider the 'for worse', 'for poorer', and 'in sickness' clauses of the marriage vows.

What should they realistically expect? A very active social life? During student days socialising is easy with most students living close to each other and enjoying a lifestyle that offers a steady stream of coffee into the early hours of the morning. Not everyone wants that kind of life afterwards but the difference between being single and being married can be surprising. Since we've been married we've sometimes felt isolated - people

seem to assume that now we're married we need space and plenty of it. This is partly our own fault and we recognise that we need to work harder to maintain friendships, especially with those who knew us separately, rather than as a couple.

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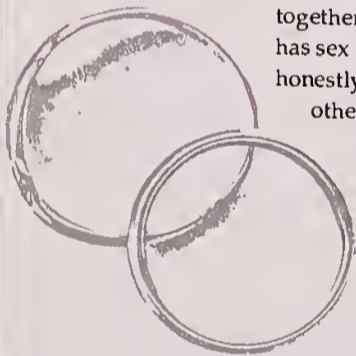
Another expectation of marriage

is that it will provide endless romance. When you no longer have to constantly impress the other person to ensure that they get down the aisle, it's easy to stop making the effort. We're now more likely to go out on impulse rather than planning for weeks in advance. There isn't the same sense of getting ready to please the other person. We need to ensure that we do things to keep the romance going. A key question for us was, did we have enough in common to be good company for each other when the warm, fuzzy, romantic haze had disappeared?

Finance is another classic pressure point for many couples who find that the new burdens of mortgages, council tax, water rates and buying a car squeeze their limited resources. Other potential problem areas could include attitudes to sex, relating to the wider families and use of leisure time. Our only long-running difference of opinion is whether or not we can carry on without a TV! Many other questions need to be asked - but each comes back to honestly thinking through the implications of committing ourselves to each other for better, for worse, for richer, for poorer, in sickness and in health until death separates us or the Lord returns. That meant looking at ourselves and our own relationships with God as well thinking about the person we were marrying.

In July we celebrate our first anniversary. If you ask us then, 'why did you bother getting married?' I suspect we'd answer, 'where else can you find this level of companionship, care and commitment?'

Tony Watkins is a UCCF staffworker in the South, his wife Jane is a teacher.



신부는 신랑 을 혼을 남편으로
맞이 하여 성스럽게 맺어진 이 혼약을
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남편을 사랑하고 존경하며 정성을 다하여
~~사랑하고~~ 충경하고 ~~심~~ 심기어 영원토록
그와 더불어 살기를 원합니다?

~~이 시상을 시봉 동안~~

이 시상을 시봉 동안 종교할 때나. 결혼할 때.
기쁠 때나 슬플 때 그로 간담할 때나. 변들 때
언제든지 당신의 사랑스럽고 신실한 아내가
될 것을 하나님과 어려 ~~죽~~ 죽하 객들
앞에서 서약하겠읍니다.

and to guard her happiness with unceasing vigilance. And the wife is under obligation to love and cherish her husband, to honor and sustain him, and to be true to him in all ways. Each is under obligation to fulfill the love ordained of God as recorded in I Corinthians 13.

"This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (I Corinthians 13:4-7, PHILLIPS).

Then the Minister shall say: Who giveth this woman to be the bride of this man?

Then the father, or whoever takes his place, shall answer: I do. (Or, Her mother and I do.)

And now, if you, knowing of nothing either legal or moral to forbid your union in marriage, wish to take its vows and assume its obligations, indicate that wish by joining your right hands.

Their hands being clasped, the minister shall ask the man:

Will you, _____, have this woman _____, whose hand you hold to be your wedded wife, and solemnly promise that you will loyally fulfill your obligations as her husband to protect her, honor her, love her, and cherish her in adversity as well as in prosperity and keep yourself unto her alone, so long as you both shall live?

The man shall answer: I will.

Then the minister shall ask the woman: Will you, _____, have this man _____ whose hand you hold to be your wedded husband and solemnly promise that you will be unto him a tender, loving, and true wife through sunshine and shadow alike, and be faithful to him so long as you both shall live?

The woman shall answer: I will.

Let us pray: Almighty God, heavenly Father of mankind, whose nature is love: Look with favor upon this man and this woman who desire now to make their vows before Thee. We are grateful for the families that have reared them to maturity, the church which has nurtured them with ideals, and the Providence which has led them to this happy and holy altar of marriage. Grant this to be more than an outward union, but rather the blending of hearts and spirits and purposes. Bless each with the inward qualities of loyalty, honor, purity, self-control, trust, cooperation, and forgiveness, that they may keep faithfully this holy covenant, and may live together all their days in true love and perfect peace, through Jesus Christ the Master of the art of living, and our Saviour. Amen.

Then shall they loose their hands and move to the altar, and the minister shall say: We read in the old story that when God made a covenant with Noah, He set a how in the cloud as a token thereof, and said, "I will look upon it, that I may remember the everlasting covenant." From this we may learn that it is well for us, when we enter into solemn agreement one with another, to set apart some reminder of what we have promised. As tokens of your marriage covenant, you have each selected a ring of gold.

Here the ring (or rings) shall be given to the minister and he shall say: Gold, precious among metals, fittingly

Dear Lord our Heavenly Father —
[Almighty and most merciful father]

MARRIAGE

we praise thee for all the gifts of thy
grace and for all the joys of this happy & very special
occasion. Especially do we thank thee
for the institution of marriage which thou
hast given us to guard, to ~~have~~ ^{keep} and

to perfect the sacred gift of love. ^{mutual affection, not selfish but}
^{great things O Lord} ~~and~~ ^{joy + laughter with each other, not being in the way, is not us, but}
^{love that is not selfish, but} ~~since~~ ^{and} ~~without~~ ^{or accidental, bears all} thy help we ^{things, endures all}
cannot do ~~anything~~ ^{all things} as we ought, we

may that thou wilt enrich ~~them~~ ^{their} lives
and ~~enrich~~ ^{with} thy grace and ~~thy~~ ^{thy}

perfect love that they may enter into
their ^{life together} ~~marriage~~ ^{covenant} as in Thy sight,
and ^{that they may} truly keep the vows they are ^{about to make} ~~have~~ made

through Jesus Christ our Lord; who taught us, when we pray
together, to say

Beloved, let us love one another, for love is of
God; and every one that loveth is born of God,
and knoweth God; for God is love.

The Lord sanctify and bless you; the Lord
pour out the riches of his grace upon you, that you
may please him and live together in his love until
your lives' end...

ORDER FOR
THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage? 3

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

SOLEMNIZATION OF MARRIAGE 187

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. *Amen.*

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that *N.* and *N.* are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

ORDER FOR THE
BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

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It is fitting that the Bride and Groom kneel to receive the Benediction:

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting.

Amen.

우리 주 예수 그리스도의 은혜와
우리 하나님 아버지의 지극한 사랑과
이런 보혜사의 지켜 주심이
새 가정을 이루는 사랑 신부 위에
영광을 함께 하시기를 축원 하옵나이다

1954. 10. 10

이것이 신부 신부 퇴장 하겠습니까
이것이 아내 남편의 환송가 3절을
읽어 주시겠습니까

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Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

4) I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or,

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end, through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

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*Then, speaking unto the Persons who are to be married,
the Minister shall say:* *이제 난 신이 신의 이름으로 너희를*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

② **A**LMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. *Amen.*

Then the Minister, calling the Man by his Christian name, shall say:

③ N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd . . . —*Psalm* 23
(see p. 197).

I will lift up mine eyes unto the hills . . .

—*Psalm* 121 (see pp. 196, 197).

Let not your heart be troubled . . . —*John*,
ch. 14 (see pp. 202, 203).

As many as are led by the Spirit . . . —*Romans*,
ch. 8 (see pp. 199, 200).

ORDER FOR
THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

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Then, speaking unto the Persons who are to be married,
the Minister shall say: 이제 온 신랑 신부에게 각각 이렇게 말씀하시라.

I CHARGE you both, before the great God,
the Searcher of all hearts, that if either of you
know any reason why ye may not lawfully be
joined together in marriage, ye do now confess it.
For be ye well assured that if any persons are
joined together otherwise than as God's Word
allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose pres-
ence is the happiness of every condition,
and whose favor hallows every relation: We be-
seech Thee to be present and favorable unto these
Thy servants, that they may be truly joined in
the honorable estate of marriage, in the covenant
of their God. As Thou hast brought them to-
gether by Thy providence, sanctify them by Thy
Spirit, giving them a new frame of heart fit for
their new estate; and enrich them with all grace,
whereby they may enjoy the comforts, undergo the
cares, endure the trials, and perform the duties of
life together as becometh Christians, under Thy
heavenly guidance and protection; through our
Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name,
shall say:

N., wilt thou have this Woman to be thy wife,
and wilt thou pledge thy troth to her, in all
love and honor, in all duty and service, in all faith

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her,
according to the ordinance of God, in the holy
bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian
name, shall say:

N., wilt thou have this Man to be thy husband,
and wilt thou pledge thy troth to him, in all
love and honor, in all duty and service, in all faith
and tenderness, to live with him, and cherish him,
according to the ordinance of God, in the holy
bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this
Man?

Then the Father, or Guardian, or Friend, of the Woman
shall put her right hand in the hand of the Minister,
who shall cause the Man with his right hand to take the
Woman by her right hand and to say after the Minister
as follows:

I, N., take thee, N.; To be my wedded wife;
And I do promise and covenant; Before God and
these witnesses; To be thy loving and faithful
husband; In plenty and in want; In joy and in
sorrow; In sickness and in health; As long as we
both shall live.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

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Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

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It is fitting that the Bride and Groom kneel to receive the Benediction:

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

지금도 우리주 예수 그리스도의 은혜와
우리 하나님 아버지의 지극한 사랑과
성령의 보혜사의 지켜 주심이
새 가정을 이루는 신랑 신부 위에
영광을 함께 하시기를 축원 하옵나이다
이 모든 신랑 신부 퇴장 하옵습니다
이 같이 아리 박사의 찬송가 13장을
부르시이다.

ORDER FOR THE
BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins:

The Lord is my Shepherd . . . —Psalm 23 (see p. 197).

I will lift up mine eyes unto the hills . . . —Psalm 121 (see pp. 196, 197).

Let not your heart be troubled . . . —John, ch. 14 (see pp. 202, 203).

As many as are led by the Spirit . . . —Romans, ch. 8 (see pp. 199, 200).

~~Handwritten notes and bleed-through text from the reverse side of the page.~~

지금으로부터 . . . 해관 과 신부 양의
결혼식을 거행 하겠읍니다. 두분의 결혼을 축하하러 오신
손님 여러분께서는, 모두 알이 나셔서 신부의 입장을
환영해 주시기 바랍니다.

ORDER FOR

THE SOLEMNIZATION OF MARRIAGE

모두 알이 주시기 바랍니다.
The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all, present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage; for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

사랑하는 여러분,

우리는 오늘 하나님 앞에서 ○○○군과 ○○○양의 결혼을 하나님께서 이루어 주셨고, 우리 구주 예수 그리스도의 축복과 많은 사람들로 부터 축하 속에서 연합하는 신성하고 축복된 자리에 모였습니다. 이와같이 하나님께서는 이 두 사람의 참 행복과 번영을 위해서 성스러운 결혼으로 맺어 주셨습니다.

The Lord is my Shepherd . . . —Psalm 23 (see p. 197).

I will lift up mine eyes unto the hills . . . —Psalm 121 (see pp. 196, 197).

Let not your heart be troubled . . . —John, ch. 14 (see pp. 202, 203).

As many as are led by the Spirit . . . —Romans, ch. 8 (see pp. 199, 200).

Handwritten notes in Korean, including names like 'JUN KIM' and 'KI-EUN PARK'.

Handwritten notes at the top of the right page, including 'MR. PARK' and 'MARRIAGE'.

MARRIAGE

... themselves before the hand of the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

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Then, speaking unto the Persons who are to be married, the Minister shall say: *이제 두 신랑 신부를 위하여*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

이제 두 신랑 신부를 위하여 Let us pray.

ALMMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

신랑은 신부를 아내로
 신부는 신랑을 남편
 누가 신부, 신랑, 양을 신랑, 양을 신부

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and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say: *이제*

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

HYMN and HOMILY, HYMN
 Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

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Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or,

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

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of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

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Benediction

It is fitting that the Bride and Groom kneel to receive the Benediction:

16

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

지금요 우리주 예수 그리스도의 은혜와
 우리 하나님 아버지의 지극한 사랑과
 성령 보혜사의 지켜 주심이
 새 가정을 이루한 신랑 신부 위에
 영유권으로 함께 하시기를 축원 하옵나이다

(17) RECESSONAL

이제는 신랑 신부 퇴장 하겠읍니다.
 다 같이 이리 나서서 찬송가 13장을
 부르십시오.

ORDER FOR THE BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd . . . —*Psalm 23* (see p. 197).

I will lift up mine eyes unto the hills . . . —*Psalm 121* (see pp. 196, 197).

Let not your heart be troubled . . . —*John, ch. 14* (see pp. 202, 203).

As many as are led by the Spirit . . . —*Romans, ch. 8* (see pp. 199, 200).

ORDER FOR
THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

Then, speaking unto the Persons who are to be married,
the Minister shall say: 이 재는 신의 신부로 계곡한 사람 : 롭 다.

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

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Whom therefore God hath joined together, let no man put asunder.

이 두사람은 하나
가 성부 성자와
부가 되었음을 선

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It is fitting that the Bride and Groom kneel to receive the Benediction:

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

... 우리주 예수 그리스도의 은혜와
... 사랑과
... 보혜사의 지켜 주심이
... 새 사랑을 이루 한 실로 인분 위에
... 함께 하기를 축원 하옵나이다
... 신명 말씀 되장 하겠읍니다
... 우리 양생의 한숨기 사랑
... 하

ORDER FOR THE
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The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

With Art Wiskin

Tom Torrance

A PASSION FOR CHRIST

The Vision that Ignites Ministry

Thomas F. Torrance

James B. Torrance

David W. Torrance

edited by

Gerrit Dawson

Jock Stein



THE HANDSEL PRESS

Edinburgh

PLC PUBLICATIONS

Lenoir



Ignition Points

Husband and wife in their relationship are called to reflect the infinite patience, compassion, forgiveness and love which God always shows in his covenant relationship with us and his people.

When each gives thanks to God for the other, then marriage has a new dimension, with the partner as God's gift. This gives to marriage a deep sense of sanctity and permanency. To opt out of it would be tantamount to turning one's back on God.

The Gospel proclaims that God has not abandoned man and woman in their most intimate relationship. In Christ, God goes with them. He is present in Christian marriage, continually creating it and building it to his glory and our mutual comfort and happiness.

Jesus Christ commands that we love and cherish one another as he loves and cherishes us even unto death.

The man become truly man in relation to the woman and the woman becomes truly woman in the relation to the man. This in no way denies that a single man or woman can by the grace of God find complete fulfilment in Christ.

Because of our inability always to maintain the sanctity and permanence of the marriage bond, the Bible in its teaching accepts divorce, when we are faced with the irretrievable breakdown in marriage. This does not mean the hallowing of divorce... both parties need the cleansing and forgiveness of God.

Where one or both have previously been divorced, I always ask them to have a time alone with God in prayer. I ask them to commit to God the whole of their past and to ask and receive God's forgiveness for all that needs to be forgiven and to set them free.

Chapter Six MARRIAGE IN THE COVENANT OF CHRIST

David W. Torrance

Christ has laid hold of our broken, sinful humanity and restored it with his own perfect humanity. He has offered as a human being the response to God we could never offer on our own. Now he does not remain aloof from us nor from our most intimate relationships. Rather, he is the third person in every Christian marriage, the one in whom the union between husband and wife occurs. In this way, Christian marriage testifies to the world the grace found in Christ Jesus. It signifies the mystery of the union between Christ and his bride, the church. David Torrance examines in this chapter how marriage is both a gift and a calling from God, and how every Christian marriage is ultimately grounded in Christ.

In seeking a Biblical doctrine of marriage, we should consider not only individual texts, but the whole meaning of Scripture and how it points to an understanding of God which in turn sheds light on our life together in marriage. When interpreted in this light, the Bible has much to say about marriage and not, as some today affirm, very little.

The Reformers held that, whereas marriage is created and ordained by God for everyone in the world, in Christ God has sanctified and redeemed marriage from its state in the fallen world and restored it to its original character and purpose as taught by Jesus himself (Matt 19:4-6). In its deepest sense true marriage, Christian marriage, is altogether different from an unchristian marriage. It is of a different order, for, it is 'in Christ'.

Marriage may not be broken. If it is, not only is the relationship of man and woman scarred, but the relationship of each with God

is also marred. Adultery is an attack on God, not simply on a partner (Psalm 51:4).

In the Old Testament, marriage is called to mirror the relationship of love and grace which God chose to enter into with his people Israel. Israel is called God's spouse (see Hosea). In the New Testament it mirrors the relationship of Jesus Christ with all his beloved followers, and the Church is called the bride of the Lamb (Eph 5:25-32, Rev 21:2). This is the wonderful relationship into which we are called by God in Christ. Husband and wife in their relationship one with another in marriage are called to reflect the infinite patience, endurance, compassion, forgiveness and love which God continually shows in his covenant relationship with us and his people. Jesus said, 'As the Father has loved me, so have I loved you. Now remain in my love... Love each other as I have loved you' (John 15:9,12).

CHRISTIAN MARRIAGE AND COVENANT

In marriage, we are called to reflect Christ and the grace and beauty of his covenant relationship with his people. Through his Holy Spirit it is grounded on and sealed by and within his covenant.

The Reformers viewed the event of marriage in a way not unlike that in which believing Jews continue, from Old Testament times, to understand it as involving a relationship with God within the sacred bond of the covenant. According to Old Testament Scripture, Jews may not marry someone outside the covenant, that is, someone who does not believe in the Living God and who has not identified himself or herself with the covenant people (Deut 7:3-4 etc). According to the Talmud, whereas there is a form of marriage for the Gentile world that is of God, marriage in its deepest sense before God only takes place within the covenant and 'in the Name of Heaven'. Therefore, to 'marry out', is for orthodox Jews a very serious matter. It is held to involve a denial of one's faith. The one who does it cuts himself or herself off from the believing community, and from the parent family. For devout Jews the words of Hosea 2:19,20 form an integral part of the marriage service. These are the words which God speaks in renewing his covenant with Israel. Standing with his bride within the canopy, or *chuppa*, the bridegroom affirms these words of God's covenant and affirms them with regard to his bride thereby affirming that his marriage is embraced or inter-locked within the covenant. 'I will betroth you

to me for ever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge the Lord.' Thereupon the bride and bridegroom are handed a cup of wine, the wine being a sacrament or seal of their union. It is their belief, that without wine the marriage would not be sealed, that is, no wine no wedding, which helps us to understand the significance of the miracle in Cana of Galilee, when Jesus turned water into wine, presumably to allow the wedding to proceed. In the New Testament, Paul, deeply influenced by the Old Testament and by Rabbinic teaching, affirms that a Christian must always marry a Christian (2 Cor 6:14); marriage is 'in the Lord'; there, by grace, it reflects God's relationship with his people, and is sealed by the body and blood of Christ.

The considerable loss of the Jewish roots of our faith and the failure to take the Old Testament seriously has prevented many Christians from understanding the significance and depth of the biblical teaching on marriage. In Christ God has set our life on the new basis of his grace in which he gives himself wholly, unreservedly, to us in redeeming love and calls forth from us a corresponding movement of love and self-giving in Christ. We are summoned through his love to give ourselves in love to one another in Christ. We are to love one another in the same way and to the same extent in Christ as he loves us. Within that context, husband and wife are called in marriage to give themselves unreservedly, totally, one to the other in the Lord, such that they interlock and become one flesh, and in a sense one whole person. As one whole person they are called in their intimate personal relationships with one another to reflect God in his relationships with us. Marriage in Christ, Christian marriage, is drawn into the covenant relations of God with his people. It is grounded on it, and God's covenant gives it shape.

The Biblical teaching on marriage has a number of practical implications:

1 Marriage is a gift and call from God

It is sacred, and very precious. It evokes a sense of wonder and thanks to God. When each gives thanks to God for the other, then marriage has a new dimension - the partner is God's special gift. This gives to marriage a deep sense of sanctity and permanency. To opt out of it would be tantamount to turning one's back on God.

God calls a particular man and woman into a life partnership. His calling embraces the whole area of both their lives and lasts, not for a temporary period, but as long as they live. No third person can share that calling - not even their own child. They enter into it in their freedom and through their love for each other. When we recognise marriage both as a calling of God and as God's gift, then it acquires its true dignity - 'for better or for worse; for richer, for poorer; in sickness and in health; to love and to cherish' each other until death parts them.

2 Marriage is about faithfulness, and hard work

In giving us marriage, God calls us into life-partnership. To this extent marriage is more than ordinary human endeavour. Marriage must spring from love if it is to take shape as a life partnership. It must continually be fed and sustained by love if it is to grow and blossom and bring joy to the participants.

In this respect the relationship of two people in marriage is somewhat akin to Israel's relationship with God. God called Israel into lasting covenant relationship. God remained faithful in his calling and in his love for his people. But through the long years of the Old Testament era, his people were frequently wayward, unfaithful, unloving and unhappy. It took long years of personal encounter and partnership with the living God, years of hardship and suffering, years of striving after God in obedience and faith and love, before Israel, as represented by the Apostles and the believers, became the people who really rejoiced in their covenant partnership.

A happy life partnership does not just come about once a man and a woman have been married. It does not automatically arise, even when a man and woman genuinely love one another. It is something which must be sought after and worked for and prayed for.

3 Marriage is part of creation, and so God sustains it

Marriage is not just a human, social institution as so many wish to affirm today. It is affirmed as God's act (Gen 2:18-25) and re-affirmed by Jesus (Matt 19:4-6, Mark 10:6-9). All the Churches affirm this Scriptural position. In this secular age in which we live, when many couples choose to live together without wishing to get married, the Church must proclaim and insist that marriage is of God. It belongs to his act of creation and to his purpose for humankind and was taken up and affirmed in his act of redemption.

Yet God did not simply create marriage back in the beginning, and then, as it were, leave man and woman in their freedom to get on with their relationship with each other and to work out their marriage in their own way, as best they might. Thankfully he does not so leave any individual man or woman who trusts him and whom he has called into marriage. Left to themselves each partner in a marriage could and frequently would seek to struggle in their sin for a false individualism, to assert himself or herself and to dominate or tyrannise over the other.

The Gospel proclaims that God has not abandoned man and woman in their most intimate relationship. In Christ God goes with a Christian man and woman. He is present in Christian marriage continually creating and building it to his glory and to man's and woman's mutual comfort and happiness. By his Holy Spirit he brings us again and again to the cross in humility, repentance and renewal. For the cross is the place where we are made by the Holy Spirit to die to ourselves and to rise ever again as a new person, one new person, man and wife, in Christ Jesus. This is something which must and does happen again and again. Having committed ourselves, our love and our marriage to the Lord, the Lord presides over our marriage, he assumes the responsibility for deepening our love and building our marriage, seeking to perfect it through the years. In Christian marriage, God is always present in all his creative redeeming power and love.

4 Marriage is a total fellowship of love, for life

In his covenant with us in Christ, God gave himself to us, and goes on giving himself to us, in all his wholeness and entirety. This is the incredible wonder and mystery of the Incarnation - something happened to God! God has given himself and goes on giving himself in entirety to us in Christ. In Christ he has for ever united men and women to himself. And as his giving to us is total, so his claim on us is total. He claims that we give our all to him, and in doing this, so also we give our all one to another. We may not give only part of ourselves to the other and be blessed by him. We cannot rightly be married to our partner and at the same time be married, for example, to our work or pleasure, far less to someone else. We can no longer see, hear, think, speak or live apart from that other who is our partner in marriage. Of course, we are all sinful and sadly in our individualism and self-centredness, we fall short of God's ideal.

This, however, is what God calls us to do and what each couple must strive to do in Christ. It is what is involved in 'becoming one flesh', that is 'one whole person'.

The totality of that physical-spiritual loving and caring to which a man and woman are called in marriage is only possible in a monogamous relationship where all others are excluded. Marriage portrays God's covenant relationship with us. In Scripture God is portrayed as jealous of any other would-be lover to whom we might give our affection. He is single and wholehearted in his love for us and demands of us a single and wholehearted love for him. Our love for him must, as it were, be monogamous and in our oneness with him in the Spirit he demands that our love for one another as husband and wife be monogamous.

Clearly, God's people took a long time to understand and accept that monogamy is God's will. In the Old Testament, polygamy was widely practised even by the fathers in the faith quite unthinkingly (despite Gen 2:18-25, the Song of Songs, Hosea and Mal 2:13-16). But when we turn to the New Testament and to the coming of Christ as the fulfilment of the covenant, polygamy immediately disappears. Never did the Church doubt this or hesitate over it. The Apostles and early Church clearly understood the covenant and its fulfilment in Christ Jesus as the true basis of monogamy. It is probable, as this writer believes, that their certainty about the rightness of monogamy follows on from the miracle at the marriage in Cana in Galilee. Following that marriage, which took place in a Jewish context, Jesus Christ was seen henceforth as the Lord over marriage, the One in and through whom alone the marriage between one man and woman takes place. The Apostle said, 'He revealed his glory' (John 2:11).

This is all the more significant when we consider that the Jews who did not accept Jesus Christ continued to practice polygamy. Many of them continued to do so right up to the thirteenth and fourteenth centuries and only embraced monogamy when compelled to do so by the laws of the country in which they resided. Equally significant is the fact that no other religion in the world, other than the Christian religion, has of its own accord embraced monogamy or given to men and women that mutual dignity and status which is demanded in a true monogamous relationship.

5 Our physical sexuality is of God

Since God claims the whole person, and requires that in marriage man and woman give themselves totally to one another, so his claim and demand sanctifies our physical sexuality. God has created our physical as well as our spiritual being and so sanctifies both. Hence, the sexual desires of husband and wife for each other are in themselves good, holy and lovely. They are an integral part of their whole being in relationship to God and each other. God in creating and sanctifying man, male and female, includes their sexuality within their humanity, so that the physical love with which they love one another is important, integral to their whole love for one another.

Any feeling of guilt or shame in this sphere is misplaced. Instead there is great cause for joy and thanksgiving. As our physical nature is a vital part of our being, so our physical nature and sexuality are a vital, God-given part of our relationship in marriage. The words, 'they will become one flesh' (Gen 2:24, cf. 1 Cor 6:16) undoubtedly refers to physical, sexual, as well as spiritual union. Sexual desires and true love are indissolubly united in marriage. Marriage is a question of the whole man and the whole woman and of the total union of both.

6 Trial marriages, and sex outside of marriage

Because God's claim on us is all-embracing, there is no room in Christian thinking for trial marriages, where there is no total commitment to the other for life. Likewise, there can be no exploring or expressing our sexuality before entering total commitment in marriage.

Again, there must be no extra-marital sexual relationships. Various passages of Scripture expressly forbid each and all of these. The whole thrust of Scripture, the placing of Christian marriage within the covenant which was renewed and sealed in Jesus Christ, through his atoning sacrifice, make these kind of sexual relationships incompatible with our union in Christ. This goes far deeper than simply offending against certain biblical texts.

In sum, true marriage is patterned on and reflects God's covenant relationship with us. It takes place within the covenant, is grounded in, conditioned and sealed by that covenant and demands that a man and a woman give themselves totally in love for life to God and to each other.

Jesus Christ commands that we love and cherish one another as he loves and cherishes us even to the death. None of us in our sin and individualism is able fully to do that. Therefore all of us need, day by day, to kneel before the cross that we might continually share in Christ's death and resurrection. As we die with Christ to our sin and our sinful selves so we rise united with each other in Christ. For a happy, fulfilled marriage, we need to pray day by day that Jesus Christ will live in us and we in him, clothed together with his righteousness, purity and love.

SOME RELATED ISSUES

1 Men and women in relationship

This has been an area of great controversy, and, sadly, considerable oppression - usually of women by men (though today it is recognised that the reverse also happens). Whereas in early times the Christian faith was a liberator of women, in later years it has been used to justify holding women down - usually because of considering specific texts without understanding the whole scope of the Bible.

God calls men and women in marriage into relationship with each other. They are equal in dignity and status before God, they are equally loved by God and are called to share equally in his glory and divine inheritance. At the same time they are different, and are given a different responsibility and are called to a different service - so, they are able to help one another and each to complement the other's need in accord with the purpose of God (Gen 1:27f.). In marriage, for mutual happiness it is important that each acknowledges that the other is of equal importance to God and equally loved by God. The one must not seek to dominate the other or seek to deny to the other his or her rightful contribution and service. Each must rejoice in his or her own manhood or womanhood and rejoice in that of the partner.

The man becomes truly man in relation to the woman and the woman becomes truly woman in relation to the man. This in no way denies that a single man or woman can by the grace of God find complete fulfilment in Christ. We must affirm that they can and do. Yet in the order of God's creation and in the creation of marriage, each finds his or her fulfilment in and through the other. In genuine love and care each must encourage the other to be what they are and without in the least feeling threatened by the other's

sexuality encourage and assist the other to make their maximum contribution. In encouraging and enjoying the fulfilment of the other in their sexuality, the partner is also fulfilled.

2 Men and Women in a Wider Context

The difference between men and women is not limited to the biological sphere in that women have children and men do not. The difference of men and women affects their entire being. They think and feel differently so that their whole contribution is different but in a way that is entirely complementary to the other and such that, in marriage, they become 'one flesh' or 'one whole person'. This is true, however, not only in marriage but also in society as a whole so that whether we are married or not we complement one another, we enrich and fulfil one another, we keep one another sane!

However, there can be no clear definition of the role of men and women in marriage or in society. Christian writers such as Emil Brunner have attempted it - but they have been attacked, this time I believe rightly, by the feminist movement. There is a proper freedom in which, for example, you can have househusbands as well as housewives. Yet at the same time, men and women will bring something different to the same task - which is why Paul Tournier used to argue that we need female politicians who function as women and do not get squeezed into a male model.

Our covenant relationship with God is not controlled by systematisation and laws. We are called in covenant into a relationship with the living God who continually calls, challenges, commands through his living Word and Spirit and through his own Person. Any regularity to which we are called in daily obedience is not due to an abstract order or system or law. It is due to God being faithful to himself in his holiness and love. We must reject, therefore, any and all attempts to systematise the sexual orders, or roles, in marriage and in society. We must simply affirm, in accord with Scripture, that men and women are different and have a different contribution to make and we affirm, in accord with Scripture, that we cannot define nor yet definitely describe this differentiation. For we would be claiming for ourselves a knowledge of the will of God for a particular man and woman which we do not and could not have. God does and will lead men and women to serve in marriage and in society, in wonderful and unforeseen ways right out with the defined systems that we have attempted to create for them.

3 Homosexuality

Scripture expressly forbids homosexual relationships. They are contrary to the natural order created by God. They are contrary to the Biblical doctrine of man and woman. The God-created, God-given, sexual differences of men and women, as already stated, are complementary and vital for true human fellowship, wholeness and fulfilment in marriage as God intended. These differences cannot rightly be set aside as they are in homosexual relationships.

According to Scripture man and woman in marriage are called by God to give themselves totally to each other in love. It is impossible for a man to give himself in the totality of his being to another man and likewise for a woman to give herself in the totality of her being to another woman. Yet some maintain that homosexuals can give themselves in 'loving relationships which are non-exploitative, non-manipulative, equal'. That, however, falls far short of the totality of physical-spiritual self-giving of the one to the other in love which God demands in a Christ-centred marriage.

Some Christian leaders advocate a more liberal attitude to sexual relationships and want the Church to affirm 'the Christian value of homosexual unions which are reliable, permanent, honest, and exclusive, that is, non-promiscuous'. This argument is based on 'love' - but the idea of love is taken out of the Bible and then attached to something else; it is detached from the Person and saving work of Christ. The New Testament never speaks of love apart from the loving self-giving of God in Jesus Christ. Love was actualised in the atoning sacrifice of Christ through which he lovingly restores men and women into union with himself, heals the broken relationships between men and women and their fellows and lovingly heals and restores the marriages of men and women to that status in grace which he purposed from the beginning.

The practice of labelling people homosexual or heterosexual is modern, unbiblical and confusing. The Bible condemns homosexual acts, not, as sometimes argued, from proof texts such as the so-called 'sin of Sodom', which was gang rape, but because homosexual practice is against nature (Romans 1:24-27).

We all require healing. Scripture does not define us according to our sexuality, but according to our nature as sinners for whom Christ died.

4 Feminism

There is a helpful and Christian feminism which rightly seeks the acknowledgment of women's contribution to Church and society and their equality with men in dignity and status. This is to be welcomed and encouraged. There is, however, an extreme, militant, form of feminism which does not recognise and affirm the complementary nature of men and women in their personhood and contribution. It is this form of feminism which is so detrimental.

In affirming with Scripture that God created us either male or female, we are affirming that there is no other creaturely being other than male or female. Man and woman cannot transcend their sexuality. They cannot be other than the man and woman that God created them to be. They are in the depths of their being different from each other although complementary for their own and each other's fulfilment. They must not therefore aspire beyond their own and opposite sex to a third and supposedly higher mode of being who is neither man nor woman.

Yet the temptation is present in some quarters to aspire to become a human being who is neither male nor female, except outwardly and externally as if his or her sexuality as male or female was only temporal and provisional. It is not true to say as one woman once said to the present writer that the only difference between men and women is that a woman bears children and a man does not, for their sexuality is only accidental and therefore external! This, in a spiritualised form, is a movement of escape from sexuality and escape from what is really human. It is an attempt to deny our God-given manhood and womanhood.

No doubt, there are understandable reasons, intellectual, economic, social and political, which motivate such a desire by some feminists. However, we must insist there is no such thing as a being, or person, who as it were, is neutral and not entirely either man or woman. This kind of view really denies that man and woman find their fulfilment in marriage only in and through each other and together become one whole person. It is destructive to the marriage relationship.

In Matt 22:30 Jesus says that in heaven, men and women will no longer marry, but be like angels. Here, however, Jesus is speaking about marriage not about sexuality. He does not say that there will be no men and women in heaven. Nowhere does the Bible say

that. It says that in the beginning God created man, male and female, and God does not reject what he has created. He affirms it, redeems it and exalts it. There will be men and women on this earth and in heaven for all eternity.

DIVORCE AND REMARRIAGE

Marriage is one of God's greatest and most joyful gifts. It is therefore tragic for the couple and for their friends and well-wishers, when some years (or even months) later, the happiness is gone, love apparently vanished, and the marriage ends in divorce. On average, at least 40 per cent of marriages in the UK end in divorce - the highest figure for any European country - and this is paralleled in the USA.

It is God's will that marriage should be permanent, a lasting partnership for life (Gen 2:24, Mark 10:7-8). In their togetherness, two become one whole person, reflecting in their relationship with each other God's relationship with his people. In their togetherness they reflect the image of God. 'Therefore,' said Jesus, 'What God has joined together, man must not separate' (Mark 10:9).

But divorce happens, in this sinful world in which we all live. So - despite God's desire for the permanence of marriage, is divorce theologically acceptable? Should the Church re-marry those who are divorced? These are questions with which the churches still wrestle and give different answers. We need to look at various passages both in the Old and New Testaments in considering this problem.

The Old Testament View

A passage in the Old Testament sometimes quoted in an attempt to try to justify divorce is Deuteronomy 24:1-4. 'If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband who divorced her is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the Lord'. This passage became the subject of strong debate in Rabbinic circles and has been much debated in Gentile and Christian circles.

Ideally the Jew hated divorce. God had said, 'I hate divorce' (Mal 2:16). The Rabbis had some important sayings. 'Unchastity causes the glory of God to depart.' 'Every Jew must surrender his life rather than commit idolatry, murder or adultery.' 'The very altar sheds tears when a man divorces the wife of his youth.'

Deut 24:1-4 simply says that if a woman has been divorced from a first and then second husband, or that second husband dies, she may not return and be re-married to her first husband. So this passage does not specifically authorise divorce and neither does any other passage in the Old Testament. Nonetheless by implication divorce is not ruled out. It is presupposed and accepted.

What is meant by 'something indecent about her'? Some, like the school of Shammai, understood it as meaning unchastity and nothing more. Others like the school of Hillel took a more open, permissive, view. It was their opinion that a woman could be divorced for many and even quite frivolous reasons, such as serving up to her husband a badly cooked or over salted meal! Sinful human nature being what it is, the majority of men in Jesus' day (a woman in Judaic law could not divorce) seemed to favour the more liberal, permissive, approach of Hillel to divorce. As a result despite the high ideals of Jewish teaching about marriage, in Jesus' day as in our day, marriage and the home were in danger of collapse.

The New Testament View

Jesus in the Sermon on the Mount made clear how the Deuteronomic passage should be interpreted. Jesus said, 'It has been said, Anyone who divorces his wife must give her a certificate of divorce. But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery' (Matt 5:31-32).

In Mark 10:1-12, we have another, fuller statement where Jesus clearly condemns divorce. The Pharisees asked, 'Is it lawful for a man to divorce his wife?' Jesus replied, 'It was because your hearts were hard that Moses wrote you this law. But at the beginning of creation God made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate.' From these passages we can say two things.

1890s

KOREA PIX

1890s

Then, speaking unto the Persons who are to be married, the Minister shall say: *어제는 신랑 신부에게 권고 하겠읍니다*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:—

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together, by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart, fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

N&S

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

이 약조를 기념하기 위한 Or, 사랑의 증거 예물을 준다.

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

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15

188 SOLEMNIZATION OF MARRIAGE

Benediction

It is fitting that the Bride and Groom kneel to receive the Benediction:

16

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting.

Amen.

지금은 우리주 예수 그리스도의 은혜와
우리 하나님 아버지의 지극한 사랑과
성령 보혜사의 지켜 주심이
새 가정을 이루는 신랑 신부 위에
영원토록 함께 하시기를 축원 하옵나이다

17) RECESSIONAL

이제는 신랑 신부 퇴장 하셨습니다
다 같이 아래 나서서 찬송가 13 장을
부르십시오

ORDER FOR THE BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

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Then shall the Minister say:

LET it he your endeavour to live together in godly love, in Christian peace and good example, ever keeping faith and truth the one to the other, even as God's Word doth appoint.

The Lord sanctify and hless you; the Lord pour out the riches of His grace upon you, that you may please Him, and live together in His love until your lives' end; through Jesus Christ our Lord. AMEN.

Let us pray.

ALMIGHTY God, our heavenly Father, Source of all life and love; hestow Thy rich and effectual blessing upon these Thy servants who have covenanted before Thee to dwell together as husband and wife.

Unite their hearts in true sympathy and love, that they may keep their vows, and live together in holy peace. Bestow Thy blessing upon the home in which they dwell, that it may ever be a place of true affection, pure religion, and consecrated joy. Enrich them by the mutual sympathies and disciplines of their life; make them sufficient for every duty and meet for higher service by Thy grace; and bring them at the last to that heavenly home where love and joy are perfect; through Jesus Christ our Lord. AMEN.

OUR Father . . .

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you always. AMEN.

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ought to have of each other, in sickness and in health, in joy and in sorrow, in prosperity and in adversity. It is therefore not to be entered upon lightly or unadvisedly, but reverently, discreetly, and in the fear of God, with due consideration of the ends for which it was ordained.

Hear, then, the words of our Lord Jesus Christ touching this holy covenant:

Jesus answered and said unto the Pharisees, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Hear also what the Scripture saith concerning the

ORDER FOR THE BURIAL OF THE DEAD

SERVICE IN THE CHURCH OR HOUSE

[For Form and Order for the Burial of a Minister, see 'Ordinal and Service Book for use in Courts of the Church'.]

The service may begin with the singing of a suitable Psalm, Paraphrase, or Hymn.

Then shall the Minister say one or more of the following sentences:

BLESSED are they that mourn: for they shall be comforted.

The souls of the righteous are in the hand of God, and there shall no torment touch them. . . . They are in peace.

The eternal God is thy refuge, and underneath are the everlasting arms.

In His favour is life: weeping may endure for a night, but joy cometh in the morning.

I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

Then may be offered the following prayer:

ETERNAL God, our heavenly Father, who lovest us with an everlasting love, and canst turn the shadow of death into the morning; help us now to wait upon Thee with reverent and submissive hearts. In the silence of this hour speak to us of eternal things, that through patience and

BLESSING OF A CIVIL MARRIAGE 163

Let us pray.

ALMIGHTY and most merciful Father, who art the Giver of all good; we praise Thee for the hounties of Thy providence and the gifts of Thy grace. Especially at this time we thank Thee for the institution of marriage, which Thou hast ordained to guard, to hallow, and to perfect the sacred gift of love.

Send Thy Holy Spirit, we heseech Thee, upon these Thy servants who have been joined in this holy bond. Thou hast brought them together in Thy providence; hestow upon them Thy grace as they seek Thy blessing upon the union into which they are entered as husband and wife. Grant this, O heavenly Father, with the forgiveness of our sins; through Jesus Christ our Lord. AMEN.

188 SOLEMNIZATION OF MARRIAGE

Benediction

It is fitting that the Bride and Groom kneel to receive the Benediction:

16

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

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우리 하나님 아버지의 지극한 사랑과
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(17) RECEPTIONAL

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다 같이 이리 나서서 찬송가 13장을
부르십시오.

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The Minister shall say:

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ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

Then, speaking unto the Persons who are to be married, the Minister shall say: *이제는 신랑 신부에게 권고 하겠읍니다*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart, fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Just What Is Marriage, Anyway?

by Paul Johnston

The overtures collectively known as the Savannah Overtures call for an amendment to the Form of Government making explicit the requirement that church officers should be celibate while single and faithful when married. In other words, a life-style commending the gospel means sexual activity belongs only within marriage.

Who could disagree with that? Few people are prepared to say sexual activity outside of marriage is okay, but people often want to find a way around that clear, biblical standard. Often, they dodge it by asking, "Just what is marriage, anyway?"

Our constitution is clear on this question. The Directory for Worship says, "For Christians marriage is a covenant through

which a man and a woman are called to live out together before God their lives of discipleship" (W-4.9001).

This is essentially Jesus' own understanding of marriage: "[A]t the beginning the Creator 'made them male and female,' and said, 'for this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'" (Matthew 19:4,5).

Whatever other adaptations have been introduced because of human weakness, this remains the biblical description of God's intention for marriage.

The Confession of 1967, in Paragraph 9.47, summarizes a consistent strand of teaching through our confessional standards: "Anarchy in sexual relationships is a symptom of [our] alienation from God, [our] neighbor.... The church ... is called to lead [people] out of this alienation into the responsible freedom of the new life in Christ."

In that reconciled life in Christ, "a man and a woman are enabled to marry, to commit themselves to a mutually shared life, and to respond to each other in sensitive and lifelong concern."

The Confession warns, "The church comes under the judgment of God and invites rejection ... when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time."

This Assembly has an opportunity to declare the compassion of Christ, and call on our leaders to live as examples of the reconciled life in Christ. We urge the Assembly to give the presbyteries an opportunity to vote on the amendment proposed in the Savannah Overtures.

My Testimony

by Laurel Shaw

This testimony was given before the Christian Education Committee on Sunday, June 12.

Hello, my name is Laurel Shaw. I'm 15 years old, and I attend Bellefield Presbyterian Church, in Pittsburgh, Pennsylvania.

I'm here in favor of Overture 94-53. In our society today, we as youth are constantly bombarded by sex. We're told that it is okay to have sex outside of marriage with multiple partners—but to be sure to use a condom. The PC(USA) needs to take a firm stand for chastity. The PC(USA) telling us to be generally chaste—but if we're not, to use a condom—sends us youth an extremely mixed message. A standard needs to be set and that standard needs to be chastity.

On December 4, 1993, I signed a commitment saying that I would wait to have sex until I get married. I would like to read you that promise:

"Believing that *true love waits*, I make a commitment to God, myself, my family, those I date, my future mate and my future children to be sexually pure until the day I enter marriage."

I made the commitment before God to remain chaste because I believe that sex is a special thing that I should share only with the husband whom God gives me. I also feel that my waiting would really strengthen my relationship with my future husband. By waiting, I know that my relationship is based on love, trust and commitment, instead of sex. Also by waiting, I would not be in the position of contracting AIDS, STD's, cervical cancer or becoming pregnant.

Therefore, I would like to respectfully request that the Stated Clerk send each of the PC(USA) congregations information on the *True Love Waits* or similar programs that encourage a commitment to premarital chastity by their youth and to encourage congregations to provide such a program for their youth. Thank You.

**LOVE
IS
PATIENT**
1 CORINTHIANS 13



God the Incomparable

by Elizabeth Achtemeier

During the Great Thanksgiving of the Lord's Supper we pray, "Therefore with angels and archangels and the whole company of heaven, we worship and adore your glorious name, praising you forevermore and saying, 'Holy, holy, holy Lord...'. We thereby acknowledge that our God is incomparable because he is holy."

To declare God "holy" is to confess that he is unlike anything or anyone else. His holiness is his divinity—that quality which makes him different from anything else in all creation. And thus, as the Ten Commandments put it, he is not to be worshipped in "any likeness that is in heaven above, or that is in the earth beneath, or that is in the water under the earth".

That is an important distinction in our present controversies, for there are movements abroad in the church that want to identify God with what he has made—that want to equate the Creator with his creation. They therefore find God in all sorts of things—in the powers we feel in nature and in the erotic ecstasies of human love, in the beauty of a work of art or in the orderliness of mathematics, and yes, even in religious words written on a page. Those become the things they worship, because those have been turned into gods and goddesses.

But God is not *in* his creation and bound up with it. We can blow up the creation with a hydrogen bomb, and God will still remain. Heaven and earth may pass away, but God will not pass away, and he promises he will still take the faithful into his eternal kingdom. Only from

the transcendent God of the biblical faith can we have that assurance in this violent, terrifying, atomic age in which we now live.

To be sure, the Scriptures are very certain that God continually *works* in his creation through his Word and Spirit, and if he did not so work, creation could not be sustained. His faithfulness gives the round of the seasons, and day and night, and cold and heat. His power preserves the stars in their courses and clothes the lilies of the field in a glory exceeding Solomon's. His might holds back chaos and darkness and conquers the forces of death. And yes, his Spirit speaks through words printed on the pages of a Bible.

But God is free of his creation and can use it as he wills, saying "Peace, be still!" to a storm on the sea of Galilee, or commanding a man blind from birth to see. God is not bound up in his creation and identical with it, but he commands it as its Lord. Therefore he can cause darkness to cover the earth from the sixth hour till the ninth, while his Son dies on the cross. And then he can raise that Son from the dead and break forever nature's relentless cycle of birth, life, and death—that awful,



meaningless round to which our faithless lives have been subject.

When we name God, therefore, we can title him only what he has told us, for he is incomparably different from anything we know or have known. As Paul says, "What no eye has seen, nor ear heard, nor the heart of man conceived...God has

revealed to us through the Spirit" (I Cor. 2:9-10). His love is more than any human love, his tenderness greater than any mother's. His power is mightier than ocean's and atom's, for he made them both. His justice turns human law upside down, to give the earth to the meek. His righteousness exceeds that of every pious moralist. His wisdom is beyond all human knowledge. "To whom will you compare me", says this holy Lord, "that I should be like him?" (Isa. 40:25). "For I am God and no mortal, the Holy One in your midst" (Hos. 11:9).

But then in mercy, incredible mercy, offered to us in his Son, he has bid us come to him and pray, "Our Father...". And to all who have received that Son and believed in his name, he has given the power to become children of God—born of nothing in this world but solely of his merciful will. Surely therefore every Christian can join gratefully in the song of the Lamb:

Great and wonderful are
thy deeds,
O Lord God the Almighty!
Just and true are thy ways,
O king of the ages!
Who shall not fear and glorify
thy name, O Lord?
For thou alone art holy.
(Rev. 15:3-4).

SOLEMNIZATION OF MARRIAGE 187

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. *Amen.*

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

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Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or,

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

←
Family

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

184 SOLEMNIZATION OF MARRIAGE

Then, speaking unto the Persons who are to be married, the Minister shall say:

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALmighty and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. *Amen.*

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

WEDDING

"There are 3 ways to become a part of a family."

- ① Be born in me
 - ② Be adopted.
 - ③ Marry into me
- ① No choice; ② Not much choice ③ That's different.

Now ~~that's~~ your choice!

I. And I congratulate you, first, that you have made that choice. You've chosen each other. You even look good together. Already!

But the fact that it is your choice - the most important you'll ever make apart from choosing S.V. - makes it a very solemn matter. Whenever you choose of your own free will - you become responsible for that choice - and the choice, and the responsibility that goes with it - that combination shapes all the rest of your life.

II. But second - this is also the happiest choice you will ever make. So I congratulate in the second place, that your choice is a Xn marriage. For a Xn marriage, I believe, is the greatest ^{total} joy and happiness that God gives to his people on earth.

(I'm so glad I'm married. And you will be too.) I can't promise you won't have problems.

Two people who have been living apart are bound to have problems when they come to live together as a life-long marriage binds them. Surprisingly, Eileen has had problems even with me. But we've been so happy. God intends those he binds together in marriage to be happy together. And you will be. So I congratulate you on your Christian marriage. Even the Gallup Poll has found that Xn marriages are the happiest marriages.

III. Why is that so? I think that what builds happiness into a Christian marriage is that though it is made up of two very different kinds of people (one male, one female), it builds as God intended this difference to build - on one foundation, and towards one goal. This is my third and last point of contemplation - that you are two different people who are now becoming one, as you were made to be.

It is a wonderful difference - between man & woman. Neither is better than the other, but they're different. How can we say, then, that in marriage they become one?

It all begins, in a Christian marriage, with the fact that you are already ⁱⁿ a different ~~son~~ ~~one~~. One in Christ. And that is a rock foundation for a marriage that will last. You are building, not in sand, but on the Rock, Jesus Christ.

And you are already going in the same direction. Not the bride's way, and not the groom's way. That's an argument that can tear a marriage apart. But you are both trying to go Christ's way - and now you are both going to be going that way together, helping each other to ~~find the way~~ ^{follow Him} who brought you together, and says "I am the Way".

So you have 3 reasons to be very happy today:

- ① You've made your choice - each other.
- ② You've made your choice in Christ.
- ③ And you're going His way, together. And may all his & blessings → ~~prayer~~ be yours.

WEDDING

①

"There are three ways to become a part of a family." You can be born into me - that's ~~one~~^{something} you can't escape. Or you can be adopted into me. There's not much choice, usually, about that, either. And you can marry into me. That's different. It's your choice.

I. And I congratulate you first, that you have made that choice. You've chosen each other. You even look good together. Already.

But the fact that it is your choice - the most important choice you'll ever make apart from choosing to follow the Lord Jesus Christ - makes it a very solemn matter. The choices you make, of your own free will - ~~you~~^{they} are how your responsibility ~~for~~ them - and they ^{will} shape all the rest of your life.

§.

II. But second, this is also the happiest choice you will ever make. I congratulate you, second, that your choice is a Christian marriage, for a Christian marriage, I believe, is the greatest joy and happiness God gives to his people on this earth.

I'm so glad I'm married - and you will be too. I can't promise you won't have problems. Two people who have been living by themselves, are bound to have problems when they come to live as closely together as marriage intends. Surprisingly, Elean has had problems even with me. But we've been so happy. God intends those he brings together in marriage to be happy together. And you will be. So I congratulate you on a Christian marriage. Even the Gallup Poll has found that Christian marriages are the happiest marriages.

III. What builds happiness into a Christian marriage is that, ^{though} it is built around two very different kinds of people (male and female), it builds on one foundation and it builds toward one goal. That's my third and last point of congratulation.

It is a wonderful difference — this difference between man and woman. Not that one is better than the other — but they're different. How can we say, then that in marriage they become one.

It begins, in a Christian marriage, with the fact that they are both one in Christ, and that's a rock foundation for a marriage that will last. You are building not on sand, but on the Rock, Jesus Christ.

And you are going in the same direction: — not the bride's way, and not the groom's way. That's an argument that tears a marriage apart. You are from now on, both of you, going His way, Christ's way together. For He says "I am the Way". So three reasons to be very happy.

Y'is so clear
 ① Each other
 ② to be a 4/4 fan.
 ③ To go through

WEDDING: Three Words for a Wedding.

Peter and Beth, than you for inviting me to say a few few words today on this very happy day. Not a sermon-- not even a happy sermon. Just a few words.

The first word is good. Next to finding God thru J.X. finding each other in marriage can be the best thing you will ever do. All the way from Genesis to the gospels, God says that marriage is good, and apart from our right relationship to God, the right relation of men and women and each other in marriage does more to give meaning and purpose to a whole lifetime than any other single factor in human existence. Sometimes I think that when God made Adam, he took one look at the poor, naked, probably shivering creature and immediately knew something important was missing. And he made woman. And only then did Adam say "At last.."; and only then did God see that "all that He had made indeed..was very good" "Jer.B., Gen. 1".

And the second word is happy. Weddings are such a happy thing that it was not until Jesus took time off from making disciples and went to a wedding, that he was so moved by it all, and nudged a little by his mother, that he worked his first miracle (Jn. 1:35-2:12). A little one, just helping out with the refreshments, but I think that ever since Jesus has happily come to every wedding to which he is invited, and you invited him when you chose to be married in His house, a chapel. His presence here makes your wedding a happy miracle, for of all the gifts God gives to his people on earth, the greatest, happiest gift of all is a good and happy marriage. Even the Gallup poll has found that Christian marriages are the happiest marriages.

But the third word is work. Marriage is a good thing, and a happy miracle--how else but by a miracle can two become one? But it won't work unless you are willing to make it work. Here I could really preach you a sermon but I won't. I'll just mention one little way of making it work, as small and insignificant as that first miracle of Jesus with the refreshments. This is one think I want you to do. Every day of your married life together, try to remember at some time of the day, preferably not before 5 am or after 3 pm, to say "I love you". Every day, and not at the same time every day, that takes the surmise out of it. "I love you". Just slip it in. And if that sounds like an anticlimax after all this talk about God's good creation

and Jesus' miracle working power for happiness -- then you need to read I Cor 13 again -- The love all the good things of marriage -- goodness, help, care and work -- it is even there in faith and hope -- and they all but down into these other words -- I love you

TWO WORDS ABOUT LOVE

(MIRACLE)

One of the books of the Bible is a beautiful letter written by an early Christian named John. In the letter the Bible says "The two commandments that God has given us are: Love God; and love each other".

Those two words are really about all I want to say to you. Not preach a sermon, surely. When Jesus attended a wedding he didn't preach a sermon; he worked a miracle (a very little miracle--he helped with the refreshments. He turned the water into wine). But I'm not very good at miracles. So no sermon, no miracles. Just the two short phrases: Love God; love each other. Except there is a miracle in those two phrases, the miracle of a happy marriage.

It sounds easy to say, ^{i do} Love God. But ~~we~~ ^{actually} Christians ~~believe~~ it takes a miracle. And I can't work that miracle for you. That's not what I am doing here. All I'm doing is making the marriage legal, and asking you to make it responsible, and loving and lasting. ^{But} the deepest part of the miracle I have to leave up to God, which is all right with me for I know God loves you. He loves you more than I do, and loves you more than your family does; and even more than you love each other. God is love.

Then comes the second part: love each other. That too is not as easy as it sounds. It may seem easy now, but ~~you are not married yet,~~ and I've never known a marriage that didn't some times run into problems, some more than others. Marriage isn't heaven. But the wonderful thing about marriage is that a happy marriage, I truly believe, is about as close to heaven as two people ever get on earth.

But ~~Joe~~, you are not marrying an angel; you're marrying a wonderful, human woman. And Pat, you're not marrying a saint--~~not the Joe I know--~~you are however marrying a very fine man who will make you a wonderful husband. But you will both have to work at it.

I want to ask one thing of you both. At least once a day, ^{Pat} Joe, tell ^{Joe} Pat you love her. And Pat, at least once a day tell ^{Joe} Joe you love him. I suppose you do that more than once a day now, but I'm talking about later. Once a day, even when you've had a difference of opinion. That's when you need it most, the reassurance of mutual, married love. Just say I love you.

So I'm glad you chose to be married in a church, the house of God, who is always ready to say, "I love you. I sent my Son, Jesus, to die for you". And where preachers and friends like me, can tell you very seriously, "Love each other". God bless you. ~~He does so often~~

John 1

WEDDING

1 John 1:7
3 Cor 13:4-7

Christina and Mark, thank you for asking me to say a few words today. But I must remember that when Jesus was invited to a wedding in Galilee he did not preach a sermon. He worked a miracle.

Now Mr. ~~and I~~ are neither of us very good at miracles, but a miracle does occur at any wedding where Jesus is an invited guest. And he is here because you have chosen to be married in a Christian wedding in this, the House of God. And he has promised - "wherever 2 or 3... And it has already

worked. The first part of the miracle you already know. You love each other and it's wonderful. And there are more wonderful things ahead, for of all the good things that God gives his people in this life on the human level, the greatest of all I think is a happy marriage. God blesses marriage, and intends it to be happy, and intends it to last all your lives together, because he loves you.

Perhaps that is why the miracle Jesus worked at the wedding in Galilee was so unusual. Not a great wonder, like opening the eyes of the blind, or healing the sick, or raising the dead. It was just a little thing. All he did was replenish the refreshments. He turned the common into the special; he changed the water into wine.

Sometimes it's the little things that keep a marriage happy. Like remembering to say to each other, "I love you" -- not just today, but everyday.

Other things are more important, but still commonplace. From now on Mark, Christina is more important to you than all the rest of your family combined. In fact, now she is your family. And Christina, you won't be a Greer anymore (which is very hard on the family, for they love you very much.) But you won't belong primarily to them, but to Mark.

And there is an even deeper strength to this wedding. You both belong to God together now, in a new way. That's the miracle that takes all the happiness that we see in your eyes, and turns it into something even more special - a reflection of God's utterly unselfish love for you, and his deep joy in your love. This means that always underneath and around you will be the keeping, miracle-working power of the love that created you, and brought you together -- the love of God in Jesus Christ -- the only love, therefore finally, that can take two people and make them really, unselfishly and inseparably one. The love that

believes and hopes and endures. Faith, hope + love - all 3 are inseparable, but the greatest of these is love. So understand the power of God's love to the happiness that is yours as you make your marriage.

exp 1 is no to but in you will not miracles

Marion is an imperfect person but not a 20 man
Man, I mean. Marion loves you but perfect?
Well let us tell you something. Marion is perfect

But in a very special way we are the perfect you
about perfect to each other. And no reason is that instead
instead a slip of the tongue for a few people on a job
a little piece we do not to declare in love for each other not
you to the law but to God. Like you we choose to be married
in one of the oldest, and simplest and truest living relationships
traditions the world has ever known. ^{Part} This is a
social, civil ceremony, it is a Christian service a wedding and
commitment.

And the miracle began and goes to work

① The first part of the miracle - you are in love & it is wonderful.

The new law of human love

② A second part - here a relationship exists on their own
T. each of adding another's responsibility. It is
longer to do, or a night to wait after it has
You may say "It both do no part. And that
takes a miracle - but the kind of miracle - two people
can work when they do it together. The miracle is
mentally impossible.

③ Finally the miracle - miracle of all the miracles of God.

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd. —Psalm 23 (see p. 197).

I will lift up mine eyes unto the hills. —Psalm 121 (see pp. 196, 197).

Let not your heart be troubled . . . —John, ch. 14 (see pp. 202, 203).

As many as are led by the Spirit. —Romans, ch. 8 (see pp. 199, 200).

~~CHUNG JONG HAN~~
~~ROBERT VAN BROM~~

~~ERIK KROON PAK~~

① 지금으로 부터 한 칸 과 신부 양의
결혼식을 거행 하겠읍니다. 두분의 결혼을 축하하러 오신
송님 여러분께서는, 모두 일어나서 신부의 입장을
환영해 주시기 바랍니다.
ORDER FOR

THE SOLEMNIZATION OF MARRIAGE

② 모두 앉아서 주시기 바랍니다.
The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all, present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

Then, speaking unto the Persons who are to be married,
the Minister shall say: *이제는 신랑 신부에게 권고 하겠읍니다*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALmighty and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart, fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

지금은 신랑 신부가 서약 하겠읍니다.
Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

INGS

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or, 사랑의 유예물은

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say: Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace; that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

Hymn

(14)

Bride & Groom KNEEL

RISE VEIL BOW

(15)

188 SOLEMNIZATION OF MARRIAGE

Benediction

It is fitting that the Bride and Groom kneel to receive the Benediction:

16

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. Amen.

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. Amen.

지금은 우리주 예수 그리스도의 은혜와
우리 하나님 아버지의 지극한 사랑과
성령 보혜사의 지켜 주심이
새 가정을 이루한 신랑 신부 위에
영원토록 함께 하시기를 축원 하옵나이다

(17) RECESSIONAL

이제는 신랑 신부 퇴장 하겠습니까.
다 같이 이리 나서서 찬송가 13장을
부르십시오

ORDER FOR THE BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd . . . —Psalm 23 (see p. 197).

I will lift up mine eyes unto the hills . . . —Psalm 121 (see pp. 196, 197).

Let not your heart be troubled . . . —John, ch. 14 (see pp. 202, 203).

As many as are led by the Spirit . . . —Romans, ch. 8 (see pp. 199, 200).

PANG YUN-JIK (장윤익) KIM JURI (김주리) CHUNG JONG-HAN (정종한)

~~ROBERT~~

~~ROBERT~~

(지금 부터 신랑 과 신부 양의 결혼식을 거행 하겠읍니다. 두분의 결혼을 축하하려 오신 손님 여러분께서는, 모두 일어나셔서 신부의 입장을 환영해 주시기 바랍니다.)

ORDER FOR THE SOLEMNIZATION OF MARRIAGE

① 모두 앉어 주시기 바랍니다. The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

184 SOLEMNIZATION OF MARRIAGE

Then, speaking unto the Persons who are to be married,
the Minister shall say: 이제 나는 신랑 신부에게 권고하기를 합니다.

I CHARGE you both, before the great God,
the Searcher of all hearts, that if either of you
know any reason why ye may not lawfully be
joined together in marriage, ye do now confess it.
For be ye well assured that if any persons are
joined together otherwise than as God's Word
allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose pres-
ence is the happiness of every condition,
and whose favor hallows every relation: We be-
seech Thee to be present and favorable unto these
Thy servants, that they may be truly joined in
the honorable estate of marriage, in the covenant
of their God. As Thou hast brought them to-
gether by Thy providence, sanctify them by Thy
Spirit, giving them a new frame of heart fit for
their new estate; and enrich them with all grace,
whereby they may enjoy the comforts, undergo the
cares, endure the trials, and perform the duties of
life together as cometh Christians, under Thy
heavenly guidance and protection; through our
Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name,
shall say:

N., wilt thou have this Woman to be thy wife,
and wilt thou pledge thy troth to her, in all
love and honor, in all duty and service, in all faith

남자는 김주리 양을 아내로 삼을것을 서약합니까?
여자는 박영준 군을 남편으로 삼을것을 서약합니까?
누가 신부, ○○○ 양을 신랑, ○○○ 군에게 결혼하게 했습니까?

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her,
according to the ordinance of God, in the holy
bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian
name, shall say:

N., wilt thou have this Man to be thy husband,
and wilt thou pledge thy troth to him, in all
love and honor, in all duty and service, in all faith
and tenderness, to live with him, and cherish him,
according to the ordinance of God, in the holy
bond of marriage?

The Woman shall answer:

Affirmation I will.

Then the Minister may say:

Who giveth this Woman to be married to this
Man?

Then the Father, or Guardian, or Friend, of the Woman
shall put her right hand in the hand of the Minister,
who shall cause the Man with his right hand to take the
Woman by her right hand and to say after the Minister
as follows:

I, N., take thee, N.; To be my wedded wife;
And I do promise and covenant; Before God and
these witnesses; To be thy loving and faithful
husband; In plenty and in want; In joy and in
sorrow; In sickness and in health; As long as we
both shall live.

Hyun- Eun . 501
M. ...
S. ...
... Bo Thee My Union

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

④ RINGS
What do you bring as a promise

자랑은 이 약조를 기념하기 위한 Or, 사랑의 증거 예물을 교환한다.

CANDLES

186

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come: Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

이 두사람은 하나님 앞에서
가 성부 성자와
부가 되었음을 선

- ① SONG
- ② ANNOUNCER NAME
- ③ Hymn - Duxbury
- ④ Benediction

KNEEL

188 SOLEMNIZATION OF MARRIAGE

Benediction
16

It is fitting that the Bride and Groom kneel to receive the Benediction:

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

저들은 우리주 예수 그리스도의 은혜와
우리 하나님 아버지의 지극한 사랑과
성령 보혜사의 지켜 주심이
새 가정을 이루한 신랑 신부 위에
영원토록 함께 하시기를 축원 하옵나이다

(17) RECEPTIONAL

이제는 신랑 신부 퇴장 하십니다
다 같이 이리 나서서 찬송가 13 경을
부르십시오.

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DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

Well - this is what the Bible says about love: —

Love is patient and kind

Love is not arrogant or rude

Love does not insist on its own way

It is not envious or resentful.

It bears all things, believes all things, hopes all things, endures all things

So faith, hope, love abide, these three

But the greatest of these is love.

And marriage says it all again — but it gets better every year. And when you've said "I love you" for 50 years — then it's hard to imagine how heaven can be any better.

Making Churches into Marriage Savers

The world suddenly seems to be waking up to the crucial role morality plays in public policy. First the sophisticated *Atlantic* magazine startled readers with an article announcing "Dan Quayle Was Right," showing the harm that children suffer from family breakdown.

Then the *Wall Street Journal* published an article by social scientist Charles Murray, arguing that illegitimacy is the most reliable predictor of a host of social pathologies—poverty, crime, drug abuse, welfare dependency.

Most recently columnist William Raspberry wrote that the family is not merely "changing," as experts once reassured us; instead, it is "degenerating." Raspberry cites a study comparing two groups: One group waited to have children until after they had finished high school, reached the age of 20, and got married; only 8 percent of their children lived in poverty. The other group, which waited for none of those things, had a staggering 79-percent poverty rate.

All our vaunted poverty programs, welfare programs, and drug programs have less effect, it turns out, than decisions made by individual men and women to wait for marriage and maturity before having children. Our most pressing social problems stem from moral decisions made in the heart of family life.

For decades public policy was pursued as though it could ignore moral questions. But now policy makers recognize that when a society's moral sense decays—particularly in regard to the family—the center cannot hold.

For the church, this represents a remarkable opportunity. By equipping Christians for strong marriages, we can set an example, demonstrating that there are answers to current social crises. A new book entitled *Marriage Savers*, by syndicated religion columnist Michael McManus, gives us the tools we need for the task.

To order *Marriage Savers* directly from Prison Fellowship, call toll-free: 1-800-230-2399. Price: \$10 plus \$3.50 shipping and handling. Virginia residents, add 4.5% sales tax. Quantity is limited.

Tragically, many churches have become what McManus calls "wedding factories," preparing couples for a ceremony but not for a life-long marriage. The results are shocking: Although three-quarters of American

weddings are blessed by a pastor, priest, or rabbi, six out of ten new marriages fail.

To be salt in a decaying society, McManus says, the church must boldly preach the biblical ethics of sex and marriage. A University of Maryland study found that those who engage in sexual relations before marriage are 71 percent more likely to divorce than those who are virgins on their wedding night.

Another study found that cohabitation before marriage increases the odds of divorce by 50 percent. The church ought to tell young people that premarital sex stacks the deck against a successful marriage.

Second, churches should make use of programs that help build strong marriages. For teens, abstinence programs such as Why Wait? teach how to resist sexual temptation. For engaged couples, a premarital questionnaire called PREPARE spotlights problem areas in the relationship and can even predict with 86-percent accuracy who will divorce. Married couples can attend Marriage Encounter, an intense weekend retreat, 90 percent of the participating couples say they fell back in love with each other. For deeply troubled marriages, a program called Retrouvaille ("Rediscovery") has a proven track record; in one city, nearly half of the participants were already separated or divorced, yet 70 percent of those who attended restored their marriages.

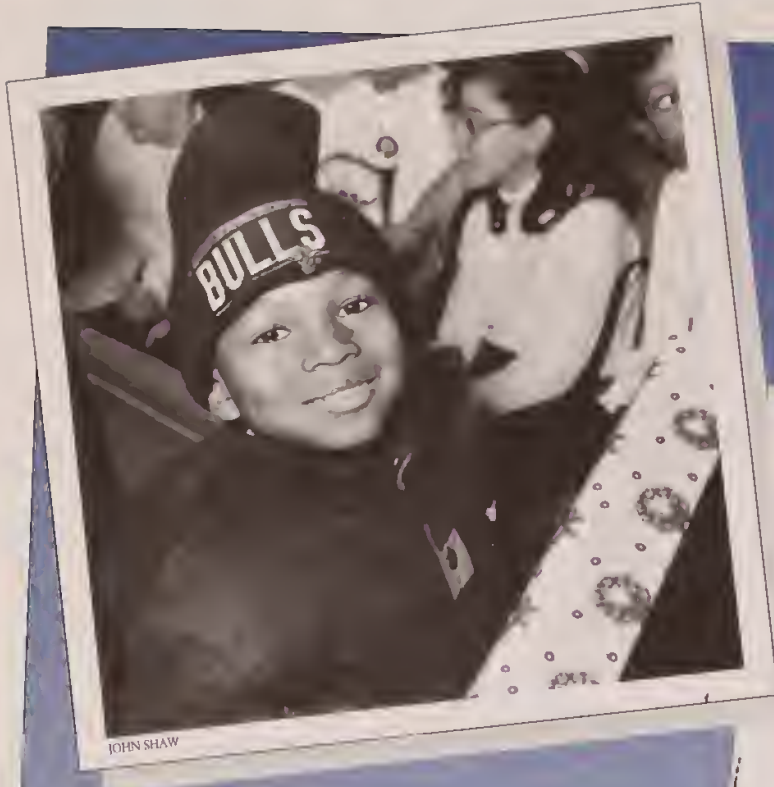
Third, several churches have initiated Community Marriage Policies, agreements among pastors in a given city to set certain minimum requirements for couples requesting a church wedding: e.g., four months' marriage preparation, a premarital inventory, counseling with a mentor couple. The Southern Baptist Convention and the Roman Catholic Church have cooperated in creating Community Marriage Policies in several cities.

Christians have long argued the importance of private morality in shaping public virtue. By becoming marriage savers, churches can make that point dramatically—while fighting the most virulent cancer at the heart of our culture. ■

—Chuck Colson, Prison Fellowship chairman and "BreakPoint" radio commentator



Churches have become WEDDING FACTORIES, preparing couples for a ceremony but not life-long marriage.



Get in on the Joy.

Dear prison fellowship
thank you for my jeans
and shirt, you bring a
lot of happiness to me
and lots of other people.

Merry
christmas

Jason

Dear Jubilee Reader:

Start now to make your plans for Christmas ministry.

You and your church can know the joy of giving gifts and Christ's love to prisoners' children, like Jason. Gifts presented on behalf of the prisoner-parent . . . and in Jesus' name.

During Christmas 1993, PF reached more than 363,000 children of prisoners. And we expect a 15-percent increase in 1994.

And you can have a part. To find out how you can deliver "a lot of happiness," contact your local Prison Fellowship office.

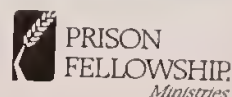
Or call toll-free,
1-800-398-HOPE.



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**PRISON
FELLOWSHIP**
Ministries

Can One Become Two?

H. Wayne House

The church has debated the question for centuries: Are Christians ever justified in getting a divorce? Some believe it is never an option, regardless of circumstances. Others hold that divorce can be permissible.

What about Scripture? Scholars usually turn to nine major Scripture texts when discussing divorce: Genesis 2:24; Deuteronomy 24:1-4; Malachi 2:6-16; Matthew 5:31-32; Matthew 19:3-12; Mark 10:2-12; Luke 16:18; Romans 7:1-6, and 1 Corinthians 7:10-15. Here are the four texts used most often in the debate, and arguments each side marshals to support its position.

Genesis 2:24: Adam and Eve's one flesh

The case against permitting divorce: If, as this verse tells us, man and woman have become "one flesh" in marriage, how can they cease to be one? God designed the marriage bond to be permanent; human acts cannot sever it. Moreover, marriage is a covenant (Mal. 2:14; Prov. 2:17), and God expects a covenant or vow to be kept (Num. 30:2).

The case for permitting divorce: Despite marriage's intended permanence, the ideal is not always achieved. Sin sometimes spoils God's design. This is shown by various biblical passages that permit or require divorce (e.g., Ezra 10). Moreover, the one flesh in Genesis 2:24 is not some mystical union; we still have two people with two separate spirits. The one flesh refers simply to the sexual union and metaphorically to the union of man and woman through common commitment and goals.

Deuteronomy 24:1-4: The Mosaic Law

Against: In ancient Near-Eastern culture, all that a man needed to do to rid himself of his wife was to cast her out of his house with the pronouncement "I divorce you!" The legislation of Deuteronomy, however, provided some protection to the wife. This passage required the husband to provide the wife with a bill of divorcement, whereby she would not be viewed as an immoral woman. This did not so much endorse divorce, which was already occurring, as represent Moses' yielding to the hard-heartedness of the men in Israelite society.

For: The passage clearly indicates there is no absolute law against divorce. Around Jesus' time,

the rabbi Hillel believed that the statement "if she finds no favor in his eyes" allowed men to divorce their wives for practically any reason. In contrast, Rabbi Shammai argued that the phrase "because he has found some indecency in her" provided for divorce only in the case of a wife's adultery. Either way, this passage shows that God allows divorce.

The Gospels: Jesus and divorce

Against: Mark 10:11-12 disallows divorce for any reason. Matthew 19:9, which allows divorce in cases of "unchastity" (RSV) or "marital unfaithfulness" (NIV), must refer to something other than infidelity on the part of a spouse. Jesus in Matthew was referring to infidelity during the betrothal period, or possibly an invalid marriage in violation of the incest laws found in Leviticus.

For: Matthew 19:9 provides a clear exception to Jesus' prohibition against divorce. Mark 10:11-12 sets forth the general admonition against divorce while Matthew provides the exception to the general law. The meaning of unchastity or marital unfaithfulness in the Greek is *adultery*, or possibly any form of sexual immorality. Little support can be adduced for claiming the unusual meaning of Levitical incest in Matthew 19:9.

1 Corinthians 7:10-16: Paul's exception

Against: Paul here seems to echo the firm stance of Mark 10:11-12, at least when it comes to believing spouses. When Paul speaks of mixed marriages between believers and unbelievers, he acknowledges that an unbeliever might abandon a believer, no matter how hard a believer might try to sustain the marriage. In such cases, Paul says, the believer is not bound to the marriage, but *separation*, not divorce, is the option being suggested.

For: Paul here extends Jesus' exception clause in Matthew 19:9 beyond simple sexual unfaithfulness. Paul suggests that abandonment is tantamount to immorality in impact. He therefore says that desertion severs the marital bond. ■

H. Wayne House is an author, speaker, and a regional director of Mount Carmel Outreach, an apologetics ministry. He is also the editor of Divorce and Remarriage (InterVarsity) and resides in Salem, Oregon.

Remarriage: Two Views

Free to Remarry

Although the Reformers (like most evangelicals today) allowed the innocent party in a divorce to remarry, many church fathers did not. The real issue is: What did the biblical writers' words mean to their readers in their culture? That answer is found in Jesus' stark warning that divorce was not valid in God's sight, and that remarriage was therefore adultery (Mark 10:11-12).

As anyone who does not try to break up remarried couples implicitly recognizes, these words employ the ancient practice of rhetorical overstatement. All ancient listeners recognized that wisdom sayings, laws, and other concise, general statements were principles that needed to be qualified, as Jesus also observed when interpreting the Old Testament (Matt. 12:2-4).

That Jesus' divorce saying was meant to be qualified is clear from the fact that four of the six New Testament texts addressing the issue explicitly qualify it. Matthew 5:32 and 19:9 both allow divorce for the cause of infidelity. Other current interpretations of these passages provide novel proposals, but most interpret "infidelity" much more narrowly than ancient readers would have done. Some writers see the clause as a redundant overstatement of the obvious ("in the case of infidelity, infidelity has already been committed"). But in ancient divorce law, "infidelity" was a legal charge covering any kind of sexual unfaithfulness to the marriage, and this is precisely how Matthew's readers would have understood it.

The very meaning of "divorce" in ancient law was freedom to remarry. Everyone (not just Jesus) forbade "remarriage" after an *invalid* divorce, because one's first marriage would not have been dissolved. If, however, the first marriage was unilaterally dissolved by one partner's choice, the marriage covenant was broken (1 Cor. 7:16).

Paul cites Jesus as forbidding remarriage to the party who "leaves" (1 Cor. 7:10-11), but then qualifies this to allow the remaining party remarriage (7:12-16). That the abandoned believer is "not under bondage" echoes the exact language of ancient divorce contracts, using the technical designation for freedom to remarry. Following his common practice of digression, Paul allows divorcées the same opportunity for marriage as virgins in 7:17-27. (NIV's "unmarried" in 7:27 is the same Greek word as "divorced" in the preceding line.)

Jesus forbade divorce to protect marriage and the innocent party; for us to penalize the innocent party is for us to be as hard of heart as those our Lord opposed. ■

By Craig Keener, professor of New Testament at Hood Theological Seminary, Salisbury, North Carolina, and author of . . . And Marries Another (Hendrickson).

Why Remarriage Is Wrong

The most important reason for believing in lifelong marriage is rooted in Jesus' understanding of how God brought the first couple together (Gen 1:27; 2:24). Jesus said, "Consequently they are no more two, but one flesh. What therefore God has joined together, let no man separate" (Matt. 19:6; Mark 10:8-9, NASB). He therefore emphasizes the Genesis 2:24 teaching that marriage partners become closely related, that the marriage union is comparable to the *kinship bond* that exists between parents and children. Husband and wife, joined by God (Matt. 19:6), become a single kindred, a new family unit.

Sin may disrupt the marital *love* relationship; but sin does not nullify the marital *kinship*. Even though marital separation or legal divorce may be advisable under some circumstances (persistent adultery, abuse, incest), Jesus calls remarriage after any divorce adultery.

Mark (10:2-12) and Luke (16:18) seem to be unaware of the permission for remarriage after divorce for sexual sins that evangelicals often find in Matthew (5:32; 19:9). Some argue that Jesus spoke in hyperbole and that Matthew makes explicit Mark and Luke's assumption that Jewish and Roman culture permitted divorce and remarriage for adultery.

But this assumes that Matthew has not made it clear Jesus is teaching a different kind of "divorce." Yet Matthew notes that Jesus rejects the Pharisees' proof text for their views (Deut. 24:1). Instead, Jesus appeals to Genesis

2:24 with its kinship understanding of marriage. Further, textual studies now confirm that the original text of both Matthew 19:9 and 5:32 contain Jesus' additional unqualified statement that finalizes his teaching on the subject: "And whoever marries a divorced woman commits adultery."

Paul's "let them remain unmarried or else be reconciled" (1 Cor. 7:10-11) says the same thing, and recent studies show that the likelihood that Paul's teaching on sexuality, marriage, and singleness in 1 Corinthians 6 and 7 stems from the same tradition shown in Matthew. Where Paul specifically mentions the possibility of remarriage, in *both* instances he notes quite explicitly that one of the spouses has died (1 Cor. 7:39; Rom. 7:2-3).

Finally, in 1 Corinthians 7:27-28, Paul is not telling divorced individuals to feel free to remarry. He is telling engaged or formerly engaged couples who have come under the ascetic teaching at Corinth to feel free to marry should they so desire (see vv. 33-38). ■

By William A. Heth, associate professor of New Testament and Greek at Taylor University, Upland, Indiana, and coauthor with Gordon Wenham of Jesus and Divorce (Thomas Nelson).



JEAN-CLAUDE LEJEUNE

MARRIAGE COUNSELING

Verses for marriage counseling. —

X Gal. 2: 1-11. The first miracle.

X Gen. 2: 21-23. Leaving father + mother, for a wife. Matt. 19: 3-9.

I Cor. 7: 1-6. Sex in marriage has God's blessing.

X Ephesians 5: 21-33. { The principle is in vs. 21: the adjustment is in vs. 22, the summary vs. 33.
Mark 10: 2-12; Mt. 5: 32. Be subject to one another, love one another
God. 5: 22 No divorce - (except for unfaithfulness).
The fruit of the spirit is love...

X I Cor. 13. Love

ORDER FOR

THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

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Then, speaking unto the Persons who are to be married, the Minister shall say: *이제는, 신령 사랑에 연합하기를*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. *Amen.*

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

*ready
Thomas
Foran*

TH

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

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Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or,

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

SOLEMNIZATION OF MARRIAGE 187

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. *Amen.*

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that *N. and N.* are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

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*It is fitting that the Bride and Groom kneel to receive the
Benediction:*

THE Lord bless you, and keep you: the Lord
make His face to shine upon you, and be gra-
cious unto you: the Lord lift up His countenance
upon you, and give you peace: both now and in
the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy
Spirit, bless, preserve, and keep you; the
Lord mercifully with His favor look upon you, and
fill you with all spiritual benediction and grace;
that ye may so live together in this life that in
the world to come ye may have life everlasting.

Amen.

이제 신부가 신랑과 함께 무릎 꿇고
복을 받으시기를 기원합니다
이 복을 받으시기를 기원합니다
이 복을 받으시기를 기원합니다
이 복을 받으시기를 기원합니다

이제 신부가 신랑과 함께
복을 받으시기를 기원합니다
이 복을 받으시기를 기원합니다
이 복을 받으시기를 기원합니다

결혼식 순서

①

①

강교자 ^{이종원} 지금으로부터 신랑 ~~이종원~~과 신부 ~~유선의~~ 양의 결혼식을 거행하겠습니다.

②
Entrance

지금 신랑 신부 ~~가~~ 입장 하 ~~실~~겠습니다

All stand

내빈 여러분께서는 ~~기쁘히~~ ~~주시기 바랍니다~~
신랑 신부의 입장을 환영해 주시기 바랍니다

[내빈은 착석하시고
해안을 벗기하고 인사가 있겠습니다]

Prayer

찬송가 ^{60장} ~~곡~~을 다같이 부르시겠습니다.

Prayer

다같이 기도하겠습니다.

창조주가 되신 하나님 아버지!
오늘 이 두 사람의 결혼을 찬히 주상하시고
축복해 주시옵소서.
하나님께서 일찍이 이 두 사람을 당신의
자녀로 택하시고 지금까지 당신의 품안에서
길러주셨사오니 감사드립니다.
하나님께서 이 두 사람으로 결합하게 하시며
서로 사랑하여 연생을 함께할 새약을 하게
하셨사오니 감사와 찬송을 드리옵나이다.
하나님 아버지!

오늘 이 영속한 시간기 하나님의 축복과
사랑과 신의로써 평생 해로할 것을 맹세하는
이 두 사람의 머리위에 영원하신 축복을
하락해 주시옵소서
그리하여
서로 마음과 뜻과 행동이 합하여 아내를

남편을 존중히 여기고 남편은 아내를 사랑하여
 평생토록 하나님과 동행하고 어떤 어려움이
 닥치더라도 서로 사랑하고 믿음으로
 위로와 힘을 얻게 하옵소서
 이 두 사람의 앞날은 거들의 착한 행실로
 빛나게 하시고 거들의 걸음이 어린양 예수의
 혼인 잔치자리에 이르게 하시옵소서
 거들의 결혼을 통하여 주로 양가애 은혜를
 베푸시며 축하하는 우리에게도 주께서
 가나의 혼인 잔치에 베푸신 신령한 대접을
 받게 하옵시기를 예수님의 이름으로 기도하옵나
 아멘.

View 서약 하겠습니다.

이 두 사람은 하나님 앞과 모든 증인 앞에서
 신실하게 약속을 맺어 서약 하시기 바랍니다.

먼저 신랑에게 서약 하겠습니다.

신랑 ^{이종훈} ~~이종훈~~은 신부 ^{장희영} ~~장희영~~에게 ^{woman} 장가들어
 평생 기리 사랑하며 귀중히 여기고 도와주고
 위로하여 고락간에 변치 않고 생전에 일정한
 부부애 대의와 남편의 의무를 굳게 지킬 것을
 하나님과 여러 증인 앞에서 맹서 하시겠습니까?

신부에게 서약 하겠습니다

^{강표자} 신부 ~~이종훈~~은 신랑 ^{이종훈} ~~이종훈~~에게 시집가
 한 평생 기리 사랑하며 존중히 여기고
 도와주고 위로하여 순종하고 고락간에
 변치 않고 생전에 일정한 부부의 ~~의무~~
 대의를 따라 아내의 본분을 다 할 것을
 하나님과 증인 앞에서 맹서 하시겠습니까?

Exhortation
of Gifts

이들이 서약에 증거로서 신을 표현이 갖겠습니다.

PRAYER

[축원]기도하겠습니다.

복의 근원이 되시는 아버지 하나님께서!
 이 두 사람이 아버지의 강령하신 뜻대로
 결혼식을 거행하도록 당신의 주권을 행하시어 손을
 얹고 약속을 거행함을 다스라 하옵소서
축복하시어 주의 말씀을 적히어 인내하게 하시
 옵소서. 이 두 사람이 서로 사랑하여
 모든 가정의 모본이 되게 하시고 그들의 앞길을
 평탄케 하시옵소서

항상 주님의 택하여 세우신 소명을 어기우
 영광을 하나님께 돌리실 때 기쁨은 이들에게
 충만하게 하시옵소서
 그리하여 이 혼탁한 세상에서 믿음과
 소망과 사랑으로 승리하는 가정이 되게
 하시옵소서

> 예수 그리스도의 이름으로 기도하옵나이다 아멘
 신랑 신부를 위하여 특송을 해주겠습니다.

DECLARATION

이제는 내가를 성부와 성자와 성신의 이름을
 받드러 이동서간과 유의 양의 부부됨을
 공포합니다.

하나님이 저를 주신 것을 사라이 나누리
 못 할 것입니다.

SERMON

~~신랑 신부를 위하여 특송이 하겠습니다.~~
 [권면의 말씀을 드리겠습니다.]

성경 예배소 5 26, 22-25, 28, 33.

22-25, 28, 33.

주제자로서 신랑 신부에게 권면의 말씀을 드리려고 합니다.

결혼은 하나님께서 계신 곳에서 이루어지는 것입니다. 예수님께서 갈릴리 가나에서 축복하신 것이니 두 사람의 마음과 생호를 연합하여 하나의 희망과 위로를 같이 하여 사랑의 인내와 거룩한 신령으로 화목하는 생호입니다.

그러므로 지금 읽은 성경을 통하여 그리스도의 사랑으로 이루어진 새로운 가정이 되시기 바랍니다.

우리가 보통 사랑이라고 하면 신랑과 신부의 사랑을 말합니다. 그러나 기독교에 사랑은 신랑 신부가 사랑할 수 있는 기초가 되는 그리스도의 사랑하는 것입니다.

결혼은 인간적인 유희적인 사랑이 아니라 하나님께서 아뢰시고, 신랑이 가정에 충실할지라도 그리스도와 사랑의 관계가 올바르지 아니하면 그리스도인의 참된 결혼에 결과를 가져오지 못할 것입니다.

그리스도의 가정에 관계를 지킬 수 있는 것은 금자성의 경우이라 하겠습니다.

금자성은 해성(해성)과 전우성(전우성)과 직녀성(직녀성)으로 사랑을 표시할 때 사용합니다.

이두분이 새로운 가정에 관계는 해성이 대신은 예수 그리스도의 사랑이 전우와 직녀에 사랑이 빛이여 영원토록 금자성으로서 빛나기 바랍니다.

신랑 신부는 사랑을 먼저 요구하지 말고 그리스도께서 먼저 교회를 사랑하신 사랑으로써 먼저 사랑할 때 그리스도인끼리 가정으로 빛날 것을 기억하시기 바랍니다.

⑤

신라 신부를 위하여 개인송 증가가 있겠습니다.

신라 신부들을 대표하여 인사가 말씀이
있겠습니다.

신라 신부가, 축하객 여러분에게 ~~인사~~ 인사가
있겠습니다. ^{내빈 여러분들을} _{백수로} 환영해주시기 바랍니다.

신라 신부 퇴장하겠습니다.

Inis.

I come in

ti -

WEDDING SERMON

Text: Matt. 19:4-6

제목은 결혼의 인식 이라고 합니다

결혼이란 것은
이성지 합인 대 명사입니다.
생민지시며 만복지원 이라는 말씀에 따라
가정 건설의 기초가 되는 것이 옳시다.
그러나, 하나님께서 일남일녀를 창조하시고
부부가 되도록, 짝지어 주심을, 깊이 인식 하여야 합니다.

첫째: 일남일녀로 출생되는 원리를, 인식 해야 합니다.

창세기 이장 십팔 절에 하나님께서
사람의 독신 생활 하는 것을, 불가한 것으로 아시고
그를 돕는 배필을 지었다 하셨습니다.

창세기 일장 이십칠 절에는
사람을, 하나님의 형상대로 일남일녀를 창조하시고
생육하고, 번성하여 땅을 정복하고
만물 주관 하라고 축복하셨습니다.
그러므로 일남일녀가
하나님의 은혜로 출생하여 남녀 결혼 하는 것이 옳시다.

둘째: 부부 되는 원리를 인식 하여야 합니다.

본문, 오 절에 말씀과 같이
사람이 나이 차면
그 부모를 떠나, 안해를 얻어, 한 가정을 이루게 하셨습니다.
유가서에도 보면

부부는 이성지합 어오 생민지시며 만복지원 이라 하였음으로
일남일녀가 한 가정을 이루기 위하여
(결혼 하는 것이 옳시다.

셋째: 하나님이 자각지우심을 사람이 나누지 못할것을
인식 하여야 합니다.

하나님께서, 혈남일녀로 출생케 하시고 또
배필을 택하여 전연가약을 매자 자각지어서 결혼한 부부는
고락간에 해로하며 하나님 앞에서 맹서한 것을
사람이 나누지 못할것입니다.
사람 뜻대로 이혼하는 것은 죄 몰시다.

많은 말씀 안드리겠습니다.
결혼이라는 것은~
사람의 마음대로 할수 없습니다.
하나님께서 정하신 원리대로 되는 것이며
남자여자가 출생의 원리와, 남녀가 부부가 되어
하나님 앞에서 맹서케 하는 것이 곧
하나님의 허락하신 원리로 되는것을 알고
하나님의 원리 안에서
많은 축복을 받으시기를 바랍니다.

(기도) 하나님 아버지 오늘 이 결혼식세 축복하시고
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대의를 따라 아내된 본분을 다 할것을
하나님과 증인 앞에서 맹서 하시겠습니까?

Advent II

Promise and/or Threat?

By WILLIAM R. LEETY

Contributing Editor

You can use the car on weekends as long as you maintain a "C" average.

I'll be your friend as long as we're stationed here.

The insurance company will pay your claim up to a quarter of a million dollars.

The warranty is good for five years or 50,000 miles, whichever comes first.

The Presbyterian Church is always here for a member who worships and works.

"My messenger will sit as a refiner and purifier of silver, and he will purify the descendants of Levi, and refine them like gold and silver, until they present offerings to the Lord in righteousness" (Malachi 3:3).

And John says the Lord will straighten the crooked and smooth the rough (Luke 3:5). Shall we run or say "Amen"? There aren't enough promises in which threats are not lurking. One or two, maybe.

Anytime a couple preparing for marriage wants to tinker with the "as long as we both shall live" part of the vow, I worry that what seems sheer promise is getting the teeth of threat. "As long as we both shall love" sounds like a watchdog on its haunches, waiting for something less than the dog's definition of love. "As long as you keep your sanity" sounds like the first step in my committal to a mental institution. "As long as we both shall live": it sounds like pure promise, blank check, "no matter what."

"All flesh shall see the salvation of God" (Luke 3:8). Now that's the promise of Advent, unadulterated by the fang of threat. No, not all the crooked will be straightened, least of all in me. And the rough may in some ways grow rougher these busy days. And God will surely settle up for that. But even in the settling up, your flesh and mine "shall see the salvation of God."

Advent III

Unfinished

The rocker from my parents' cellar, the one from childhood, sits there in the living room, newly finished, "satiny," the can says, but without the seat or back recaned. There's no one to sit in it anyway. The children of the household are far too old. And

it's too early to think of a grandchild rocking it. The neighbor toddler visits and pushes the chair around the kitchen linoleum, a dancing partner. When he tries to climb onto the chair with no seat, his mother gently cautions him. It's a handsome chair! Or "cute," as one observer said. It's not exactly a chair yet — pretty and unfinished.

It may stay that way for years, at least months. Every time I turn to go up the stairs, it is there, that parable, preaching to me of well-intentioned false starts, of good beginnings without ends, sentences without periods.

It's the picture of many things: of my parenthood, a parenthood that's nearly ready to become friendship — at least, I hope, but isn't done being parenthood. It's the picture of my friendships: they rock, but only to the motion of hand or foot moving them. They're still not ready to be sat on. They are dancing relationships, but not living room pieces yet.

And the chair's a parable of Christmas. When our family stops decorating the tree there's always one more string of lights needed, still too much darkness. We don't use tinsel anymore — not for glorious environmental reasons, but rather because it's too frustrating. Every walk past the tree became a prompting to add another few strands: one here, one there, ever unfinished, even when the tree is hauled out the front door weeks later.

And the Christmas card list was never "done." Inevitably, there was unsettled debate about whether to send a card this year to people we hadn't heard of or from in five years.

"As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah" (Luke 3:15), John responds essentially, "You've got to be kidding." He's like the rocker — unfinished.

Then John says that when Messiah comes it will be like a fire baptism, like a winnowing, like the gathering of grain and blowing of chaff (3:16-17). And the fire's burning is energy and movement and never settled, finished, over. And the winnowing, separating, isn't something that ever gets completed. The miller simply comes to a point of stopping. And that's how it is with John and Jesus: this birthing is a process. This rocking of the foundations is like the chair with no seat. The holiness of these holy days comes like a toddler's dance around the kitchen with the rocking chair rather than like sitting in the chair to hear a story.

Christmas is beautiful but frustrating. It's unfinished. That's part of its holiness. □

WILLIAM R. LEETY is pastor of Covenant church, Scranton, Pa. These meditations are based on the lectionary readings for the second and third Sundays of Advent.

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OUTLOOK EDITORIAL

A Salute to 'Miss H'

No one who knew Rachel Henderlite — "Miss H" to her friends and colleagues — in life could help but realize that she was an extraordinary human being (see news story on p. 7).

faith and love in everything that she said and did over a lifetime and, in the end, to have truly made a difference in the life of the church and the world.

There are and always have been many who strive for greatness according to human standards, but this was never Rachel's way. For her way to greatness was the biblical way, the way of love, joy, peace,

the series spoke in academic gown from the pulpit and his address was called a sermon.

When her time came, she was told that the session had decided that she should give a "talk," that it should be delivered from a podium at floor level and that she should wear a hat!

How did she respond? As directed — and with great effect, and years later, when invited back to give a baccalaureate address in the same church, she began her remarks, with a twinkle in her eyes, by telling the story of her earlier encounter with this congregation — without rancor.

She was a great teacher, she was an incredibly faithful friend, she was outstanding in all departments, but always who she was, what she said and did, and what she accomplished was in the service of the Lord Jesus Christ and his church and its mission to the world — not the means to self-aggrandizement.

And so with a deep sense of gratitude to God we pause to offer this testimony of our own love and appreciation for her (along with those printed on pp. 7-8) and all that she did to make this world a more humane and love-filled place for many.

(R.H.B.)

Koinonia

By AUBREY BROWN
Contributing Editor

(To the reader: revise for terminological correctness.) "It is for the man in the street to demand that the church do its duty. Its tax immunities are legitimate, provided it does what no other institution can do; if it fails they are not legitimate. But without that function, secular society loses one essential for its survival. For it is only religion which . . . can create the unpurchasable man. And it is only the man unpurchasable by any society that can create a sound society. . . . And if society of unpurchasable men, with a

MARRIAGE

good idea to separate clearly the civil act of marriage from the religious act of marriage.

When I interview couples about their wedding plans and desires, I usually ask them why they want to get married in our church. The answers often are: a) Because of the beauty of the building. b) Because of tradition. c) Because our families expect us to have a church wedding. And then there's a fourth answer: d) Because of our faith. The last answer is the least frequent.

If, in the judgment of the minister, the couple does not have sufficient Christian understanding, the minister should not perform the ceremony. I could probably counsel couples about money, sexuality, communications, children, sharing, etc., and stop there. But their faith, for me, is the starting point. In many cases that is why they have come to the church at this critical time in their life. They have come seeking a faith that will sustain them and guide their new family.

Like every minister, I have performed weddings I didn't feel good about. And I have performed some that were filled with joy. I'd like to be able to perform only those that are filled

with joy. At least I'd like to be able to perform only those that happen as an expression of faith. I'd like it to be a religious ceremony representing the formation of a covenant relationship.

I have no interest in being an agent of the state. I have no desire to conduct a process of establishing the rights of couples to insurance benefits, sick time, social security, etc.

Why can't we cut the tie, now, between the civil act of marriage and the religious act of marriage? Let the civil order recognize whatever partnership relationships and contracts it will. And let the church marry those who come to seek God's blessing, establish their covenant, and participate in the fellowship of the people of faith.

Let the couple obtain a civil contract before or after the religious act. We need not be bound to the judgments of the civil order about covenant relationships. If the state wishes to acknowledge what we do, fine. But let it do so without making us its agents and without obligating us to its standards which may be either too narrow or too broad for us. Let the Church be the Church. And let me, please, be a Minister of the Gospel.

MARRIAGE

Living By Vows

By Robertson McQuilkin



After his wife was diagnosed with Alzheimer's disease, Columbia Bible College and Seminary President Robertson McQuilkin found himself torn between two commitments, two divine callings.

At the request of the editors of Christianity Today, Mr. McQuilkin shares the story of his struggle:

It has been a decade since that day, during a Florida vacation, when Muriel, my wife, repeated to the couple we were visiting the story she had told just five minutes earlier. *Funny, I thought, that's never happened before.* But it began to happen occasionally.

Three years later, when Muriel was hospitalized for tests on her heart, a young doctor called me aside. "You may need to think about the possibility of Alzheimer's," he said. I was incredulous. *These young doctors are so presumptuous and insensitive.* Muriel was doing the same things she had always done, for the most part. True, we had stopped entertaining in our home -- no small loss for the president of a thriving seminary and Bible college. She was a great cook and hostess, but she was having increasing difficulty planning menus. Family meals she could handle, but with guests we could not risk missing a salad and dessert, for example.

And, yes, she was having uncommon difficulty painting a portrait of me, which the college and seminary board--impressed by her earlier splendid portrait of my predecessor--had requested. But Alzheimer's? While I had barely heard of the disease, a dread began to lurk around the fringes of my consciousness.

When her memory deteriorated further, we went to Joe Tabor, a neurologist friend, who gave her the full battery of tests and, by elimination, confirmed that she had Alzheimer's. But because she had none of the typical physical deterioration, there was some question. We went to the Duke University Medical Center, believing we should get the best available second opinion. My heart sank as the doctor asked her to name the Gospels and she looked pleadingly at me for help. But she

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quickly bounced back and laughed at herself. She was a little nervous, perhaps, but nothing was going to get her down.

This time I accepted the verdict. And I determined from the outset not to chase around the country after every new "miracle" treatment we might hear about. Little did I know the day was coming when we would be urged -- on average, once a week -- to pursue every variety of treatment: vitamins, exorcism, chemicals, this guru, that healer, the other clinic. How could I even look into them all, let alone pursue them? I was grateful to friends who made suggestions, because each was an expression of love. But for us, we would trust the Lord to work a miracle in Muriel if He so desired, or work a miracle in me if He did not.

One day the WMHK station manager, the program manager, and the producer of my wife's morning radio program, "Looking Up," asked for an appointment. I knew an occasional program she had produced was not used, but the response to her monologue of upbeat encouragement continued to be strong. Though the program was designed for women, businessmen often told me how they arranged their morning affairs so they could catch the program.

As the appointment began, the three executives seemed uneasy. After a few false starts, I caught on. They were reluctantly letting me know that an era was ending. Only months before they had talked of national syndication. I tried to help them out. "Are you meeting with me to tell us that Muriel cannot continue?" They seemed relieved that their painful message was out and none of them had to say it. So, I thought, *her public ministry is over*. No more conferences, TV, radio. I should have guessed the time had come.

She did not think so, however. She may have lost the radio program, but she insisted on accepting invitations to speak, even though invariably she would come home crushed and bewildered that her train of thought was lost and things did not go well. Gradually, reluctantly, she gave up public ministry.

Still, she could counsel the many young people who

sought her out, she could still drive and shop, or write her children. The letters did not always make sense, but then, the children would say, "Mom always was a bit spacy." She also volunteered to read textbooks for a blind graduate student. The plan was to put them on tape so that others could use them. I was puzzled that those responsible never used them, until it dawned on me that reading and writing were going the way of art and public speaking. She was disappointed with each failure and frustration, but only momentarily. She would bounce back with laughter and have another go at it.

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I approached the college board of trustees with the need to begin the search for my successor. I told them that when the day came that Muriel needed me full-time, she would have me. I hoped that would not be necessary till I reached retirement, but at 57 it seemed unlikely I could hold on till 65. They should begin to make plans. But they intended for me to stay on forever, I guess, and made no move. *That's not realistic, and probably not very responsible*, I thought, though I appreciated the affirmation.

So began years of struggle with the question of what should be sacrificed: ministry or caring for Muriel. Should I put the kingdom of God first, "hate" my wife and, for the sake of Christ and the kingdom, arrange for institutionalization? Trusted,

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"Muriel would become accustomed to the new environment quickly." Would she? Would anyone love her at all, let alone love her as I do? I had often seen the empty, listless faces of those lined up in wheelchairs along the corridors of such places, waiting, waiting for the fleeting visit of some loved one. In such an environment, Muriel would be tamed only with drugs or bodily restraints, of that I was confident.

People who do not know me well have said, "Well, you always said, 'God first, family second, ministry third.'" But I never said that. To put God first means that all other responsibilities He gives are first, too. Sorting out responsibilities that seem to conflict, however, is tricky business.

In 1988 we planned our first family reunion since the six children had left home, a week in a mountain retreat. Muriel delighted in her children and grandchildren, and they in her. Banqueting with all those gourmet cooks, making a quilt that pictured our life, scene by scene, playing games, singing, picking wild mountain blueberries was marvelous. We planned it as the celebration of our "fortieth" anniversary, although it was actually the thirty-ninth. We feared that by the fortieth she would no longer know us.

But she still knows us -- three years later. She cannot comprehend much, nor express many thoughts, and those not for sure. But she knows whom she loves, and lives in happy oblivion to almost everything else.

She is such a delight to me. I don't *have* to care for her, I *get* to. One blessing is the way she is teaching me so much -- about love, for example, God's love. She picks flowers outside -- anyone's -- and fills the house with them.

Lately she has begun to pick them inside, too. A friend had given us a beautiful Easter lily, two stems with four or five lilies on each, and more to come. One day I came into the kitchen and there on the window sill over the sink was a vase with a stem of lilies in it. I've learned to "go with the flow" and not correct irrational behavior. She means no harm and does not understand what should be done, nor would she remember a rebuke. Nevertheless, I did the irrational -- I told her how disappointed I was, how the lilies would soon die, the buds would never bloom and please do not break off the other stem.

The next day our youngest son, soon to leave for India, came from Houston for his next-to-last visit. I told Kent of my rebuke of his mother and how bad I felt about it. As we sat on the porch swing, savoring each moment together, his mother came to the door with a gift of love for me: she carefully laid the other stem of lilies on the table with a gentle smile and turned back into the house. I said simply, "Thank you." Kent said, "You're doing better, Dad!"

Muriel cannot speak in sentences now, only in phrases and words, and often words that make little sense: "no" when she means "yes," for example. But she can say one sentence, and she says it often: "I love you."

She not only says it, she acts it. The board arranged for a companion to stay in our home so I could go daily to the office. During those two years it became increasingly difficult to keep Muriel home. As soon as I left, she would take out after me. With me she was content; without me, she was distressed, sometimes terror stricken. The walk to school is a mile round trip. She would make that trip as many as ten times a day. Sometimes at night, when I helped her undress, I found bloody feet. When I told our family doctor, he choked up. "Such love," he said simply. Then after a moment, "I have a theory that the characteristics developed across the years come out at times like these." I wish I loved God like that -- desperate to be near him at all times. Thus she teaches me, day by day.

Friends and family often ask, "How are you doing?"

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Friends and family often ask, "How are you doing?"

meaning, I would take it, "How do you feel?" I am at a loss to respond. There is that subterranean grief that will not go away. I feel just as alone as if I had never known her as she was, I suppose, but the loneliness of the night hours comes because I did know her. Do I grieve her loss or mine? Further, there is the sorrow that comes from my increasing difficulty in meeting her needs.

But I guess my friends are asking not about her needs, but about mine. Or perhaps they wonder, in the contemporary jargon, how I am "coping," as they reflect on how the reputed indispensable characteristics of a good marriage have slipped away, one by one.

I came across the common contemporary wisdom in this morning's newspaper in a letter to a national columnist: "I ended the relationship because it wasn't meeting my needs," the writer explained. The counselor's response was predictable: "What were your needs that didn't get met by him in the relationship? Do you still have these same needs? What would he have to do to fill these needs? Could he do it?" Needs for communication, understanding, affirmation, common interests, sexual fulfillment -- the list goes on. If the needs are not met, split. He offered no alternatives.

"...she can say one sentence, and she says it often: 'I love you.' "

I once reflected on the eerie irrelevance of every one of those criteria for me. But I am not wired for introspection; I am more oriented outward and toward action and the future. I even feel an occasional surge of exhilaration as I find my present assignment more challenging than running an institution's complex ministry. Certainly greater creativity and flexibility are needed.

I have long lists of "coping strategies," which have to be

changed weekly, sometimes daily. Grocery shopping together may have been recreation, but it is not so much fun when Muriel begins to load other people's carts and take off with them, disappearing into the labyrinth of supermarket aisles. Or how do you get a person to eat or take a bath when she steadfastly refuses? It is not like meeting a \$10 million budget or designing a program to grasp some emerging global opportunity, to be sure. And it is not as public or exhilarating. But it demands greater resources than I could have imagined, and thus highlights more clearly than ever my own inadequacies, as well as provides constant opportunity to draw on our Lord's vast reservoir of resources.

As she needed more and more of me, I wrestled daily with the question of who gets me full-time -- Muriel or Columbia Bible College and Seminary? Dr. Tabor advised me not to make my decision based on my desire to see Muriel stay contented. "Make your plans apart from that question. Whether or not you can be successful in your dreams for the college and seminary or not, I cannot judge, but I can tell you now, you will not be successful with Muriel."

When the time came, the decision was firm. It took no great calculation. It was a matter of integrity. Had I not promised, 42 years before, "in sickness and in health . . . till death do us part"?

This was no grim duty to which I was stoically resigned, however. It was only fair. She had, after all, cared for me for almost four decades with marvelous devotion; now it was my turn. And such a partner she was! If I took care of her for 40 years, I would never be out of her debt.

But how could I walk away from the responsibility of a ministry God had blessed so remarkably during our 22 years at Columbia Bible College and Seminary?

Not easily. True, many dreams had been fulfilled. But so many dreams were yet on the drawing board. And the peerless team God had brought together -- a team not just of top professionals, but of dear friends -- how could I bear to

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leave them? Resignation was painful; but the right path was not difficult to discern. Whatever Columbia needed, it did not need a part-time, distracted leader. It is better to move out and let God designate a leader to step in while the momentum surges.

No, it was not a choice between two loves. Sometimes that kind of choice becomes necessary, but this time responsibilities did not conflict. I suppose responsibilities in the will of God never conflict (though my evaluation of those responsibilities is fallible). Am I making the right choice at the right time in the right way? I hope so. This time it seemed clearly in the best interest of the ministry for me to step down, even if the board and administrators thought otherwise. Both loves -- for Muriel and for Columbia Bible College and Seminary -- dictated the same choice. There was no conflict of loves, then, or of obligations.

I have been startled by the response to the announcement of my resignation. Husbands and wives renew marriage vows, pastors tell the story to their congregations. It was a mystery to me, until a distinguished oncologist who lives constantly with dying people told me, "Almost all women stand by their men; very few men stand by their women." Perhaps people sensed this contemporary tragedy and somehow were helped by a simple choice I considered the only option.

It is all more than keeping promises and being fair, however. As I watch her brave descent into oblivion, Muriel is the joy of my life. Daily I discern new manifestations of the kind of person she is, the wife I always loved. I also see fresh manifestations of God's love -- the God I long to love more fully.

Robertson McQuilkin recently resigned as president of Columbia Bible College and Seminary, Columbia, South Carolina, after which he was named chancellor, a position that retains a relationship with the school while allowing him to care for his wife.

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COLUMBIA
Bible College & Seminary

Bible College / Biblical Seminary & Graduate School of Missions
CBCS Extension / Radio Station WMHK / Ben Lippen
P.O. Box 3122 • Columbia, S.C. 29230-3122 • (803) 754-4100

TO KNOW HIM AND TO MAKE HIM KNOWN

MARRIAGE

- I
1. A covenant with God - not government - "instituted by God"
 2. Regulated by God's commandments - "Thou shalt not..."
"Thou shalt..."
 3. A covenant for happiness: "for welfare + happiness"
 4. Leave the old family - the new family has priority "leave father + mother"
- II
5. A relationship Esteem + love
Tolerance - "bear each other's infirmities"
Comfort -
Responsibility - "provide for each other"
Prayer

1. Why do you want to be married?
2. Do you recognize your mistakes
before marriage
3. Do you realize how hard it will be
4. Do you believe you can succeed?
5. Do you promise, with God's help
to make it succeed

Wedding

Thank you, _____ and _____ for inviting me to say a word at your wedding, but when Jesus came to a wedding he didn't preach a sermon, ~~and I won't either~~. He didn't preach a sermon, he worked a miracle. But I'm not very good at wedding miracles.

However, when you decided to have a Christian marriage service, in a Christian church, and invited a Christian minister to perform the ceremony, you made this no common civil service, you invited Jesus to the wedding, and when you say "Come" to Jesus, he comes. He promised to. You know your Bibles. In a very real sense he is here, just as surely as He was at the wedding in Cana of Galilee, and suddenly a miracle happens. This whole service becomes transformed, and is lifted up into a higher plane - a ~~different pattern of dimension~~, not just earthly but spiritual, and at the same time not just spiritual but earthly. Jesus is both - real man at a real wedding in Galilee, and really present in all his heavenly power at this ~~real~~ wedding here.

And he still works his miracles at weddings for those who believe Him.

He ~~does~~ too, and makes one. Not just spiritually but physically. You are no longer two, but one in body and in Spirit, and your bodies belong to each other, and to no one else - but God, and in Him your spirits (mind and soul) become one

John 2:1-

On the third day there was a marriage at Cana in Galilee -
(I am reading from John 2 -
and the mother of Jesus was there.
Jesus also was invited to the marriage
with his disciples.

When they ran out of wine the
mother of Jesus said to him "They
have no wine." Jesus said "My
hour has not yet come." But his
mother said to the servants, "Do
whatever he tells you..."

Then Jesus said, "Fill those
jars with water. And they did.
Then he said, "Draw some out and
take it to the master of the
marriage ceremony."

And when he tasted it - the
~~master~~ a man said to Jesus - "People
usually serve the good wine first -
but you have kept the best wine
to the last." And this was the first
of Jesus' miracles."

Jeremy + Susan

(1)

Thank you...

But I must remember that in this passage I just read, when Jesus was invited to a wedding, he didn't preach a sermon, he worked a miracle

Now I'm not very good at working miracles. But I do believe in miracles. And I believe that a miracle ~~does~~ occurs at any wedding where Jesus is an invited guest. And he is invited here because you chose to be married in a Christian church, a house of God. ~~So we are part of a~~ ^{And the miracle that is worked here} miracle here ^{is} two become one.

(2)

I. The first part of the miracle -
You've ~~been~~ ~~asked~~ ~~for~~ ~~love~~.
And some wonderful things about
Of all the good things - the
greatest of all - a happy

God ^{marriage} ~~blesed~~ marriage -
Perhaps that is why the miracle
you worked at Cana was so
unusual - Not a great wonder

It's the little things that
keep a marriage happy. "I love you"

(3)

II. Other things are important too. Marriage is a life-long responsibility - you owe it to each other, Jeremy to Susan, Susan to Mark - and you say 'till death do us part'.

From now on, ~~Mark~~ ^{Jeremy}, Susan is more important to you than all the rest of your family combined. I know how you love the family - the genealogies, the stories of the Carpenters, Fishes + Browns + Muffette. But from now on Susan is family.

And Susan - I know how much family means to a Korean family. Your grandmothers - But from now on you belong to Jeremy.

(4)

But the greatest miracle of all is not how much you love each other, but how much God loves you. You both together belong to God now - in ways you may not yet fully comprehend.

That's the miracle that takes all the happiness I see in your eyes, and turns it into something even more special - a reflection of God's utterly unselfish love for you, and his deep joy in your love. 1

This means that always underneath and around you will be the keeping, steadfast, miracle-working power of the love

VISITATION OF THE SICK

is was manifested the love of God toward
 e use that God sent His only-begotten Son
 e world, that we might live through Him.
 is love, not that we loved God, but that
 ed us, and sent His Son to be the pro-
 a for our sins.

Lord is my Shepherd . . . —Psalm 23
 197).
 I lift up mine eyes unto the hills . . .
 121 (see pp. 196, 197).
 not your heart be troubled . . . —John,
 see pp. 202, 203).
 many as are led by the Spirit . . . —Ro-
 7. 8 (see pp. 199, 200).

(JUN KIM) CHU-IL KIM AN
 Mary...

KI-EUN PAIK

러분,

PARK SANG-HEON

하나님 앞에서 ○ ○ 군과 ○ ○ 양의 결혼을 하나님께서
 우리 구주 예수 그리스도의 축복과 많은 사람들로 부터 축하 속에
 신성하고 축복된 자리에 모였습니다. 이와같이 하나님께서는 이 드시

결혼을 거행 하옵시디. 은하신 결혼을 축하하여
 손님 여러 분께서는, 모두 일어나서 신부의 일자를
 환영해 주시기 바랍니다.

ORDER FOR
 THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before
 the Minister, the Man standing at the right hand of the
 Woman. Then, all present reverently standing, the Min-
 ister shall say:

DEARLY beloved, we are assembled here in
 the presence of God, to join this Man and
 this Woman in holy marriage; which is instituted
 of God, regulated by His commandments, blessed
 by our Lord Jesus Christ, and to be held in honor
 among all men. Let us therefore reverently re-
 member that God has established and sanctified
 marriage, for the welfare and happiness of man-
 kind. Our Saviour has declared that a man shall
 leave his father and mother and cleave unto his
 wife. By His apostles, He has instructed those
 who enter into this relation to cherish a mutual
 esteem and love; to bear with each other's infir-
 mities and weaknesses; to comfort each other in
 sickness, trouble, and sorrow; in honesty and in-
 dustry to provide for each other, and for their
 household, in temporal things; to pray for and
 encourage each other in the things which pertain
 to God; and to live together as the heirs of the
 grace of life.

Forasmuch as these two Persons have come
 hither to be made one in this holy estate, if there
 be no just cause
 in marriage,
 or ever after

35

< Feb

LEMNIZATION OF MARRIAGE

aking unto the Persons who are to be married,
ster shall say: *이제부터 신랑 신부*

RGE you both, before the great God,
earcher of all hearts, that if either of you
y reason why ye may not lawfully be
gether in marriage, ye do now confess it.
ve well assured that if any persons are
gether otherwise than as God's Word
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Let us pray.

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rable estate of marriage, in the covenant
God. As Thou hast brought them to-
y Thy providence, sanctify them by Thy
iving them a new frame of heart fit for
y estate; and enrich them with all grace,
they may enjoy the comforts, undergo the
dure the trials, and perform the duties of
her as becometh Christians, under Thy
guidance and protection; through our
us Christ. Amen.

Minister, calling the Man by his Christian name,

It thou have this Woman to be thy wife,
thou pledge thy troth to her, in all
honor, in all duty and service, in all faith

결혼 양을 아내로 사오
군을 남
양을 신랑

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her,
according to the ordinance of God, in the holy
bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian
name, shall say:

N., wilt thou have this Man to be thy husband,
and wilt thou pledge thy troth to him, in all
love and honor, in all duty and service, in all faith
and tenderness, to live with him, and cherish him,
according to the ordinance of God, in the holy
bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

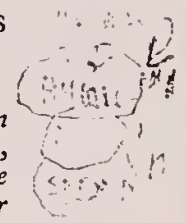
Who giveth this Woman to be married to this
Man?

Then the Father, or Guardian, or Friend, of the Woman
shall put her right hand in the hand of the Minister,
who shall cause the Man with his right hand to take the
Woman by her right hand and to say after the Minister
as follows:

I, N., take thee, N.; To be my wedded wife;
And I do promise and covenant; Before God and
these witnesses; To be thy loving and faithful
husband; In plenty and in want; In joy and in
sorrow; In sickness and in health; As long as we
both shall live.

AFFIRMATION

HYMN
GENT
SERMON



S

S

REF ID: A11111

신랑 신랑에게 관고

184 SOLEMNIZATION OF MARRIAGE

Then, speaking unto the Persons who are to be married, the Minister shall say: 이제부터 신랑신부에게 규약의 짐을 씁니다.

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

신랑 신랑에게 관고
() 살 호 군은 () 양을 아내로 삼을것을 서약합니까?
() 양은 () 살 호 군을 남편으로 삼을것을 서약합니까?
누가 신부, () 양을 신랑, () 군에게 결혼하게 했습니까?

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

AFFIRMATION I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Handwritten notes and signatures in the bottom right corner of the right page.

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd . . . —Psalm 23 (see p. 197).

I will lift up mine eyes unto the hills . . . —Psalm 121 (see pp. 196, 197).

Let not your heart be troubled . . . —John, ch. 14 (see pp. 202, 203).

As many as are led by the Spirit . . . —Romans, ch. 8 (see pp. 199, 200).

랑하는 여러분,

는 오늘 하나님 앞에서

군과

어 주셨고, 우리 구주 예수 그리스도의 축복과 많은 사랑들로 부터 축하 속에 연합하는 신성하고 축복된 자리에 모입니다

ORDER FOR THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be no just cause to the contrary, I will join you together in marriage, and you shall be one flesh, from now and ever after.

양의 결혼을 하나님께서

사람들로 부터 축하 속에

신랑 신부에게 관하여

184 SOLEMNIZATION OF MARRIAGE

Then, speaking unto the Persons who are to be married, the Minister shall say: *다재는 신랑 신부에게 관하여*

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

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Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

군은 ○ ○ ○ 양을 아내로 삼을것을 서약합니까?
양은 ○ ○ ○ 군을 남편으로 삼을것을 서약합니까?

SOLEMNIZATION OF MARRIAGE 185

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N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

AFFIRMATION

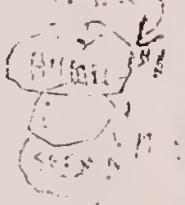
Then the Minister may say:

Who giveth this Woman to be married to this Man?

CHURCH
GENT
SEMINARY

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.



Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

이 두사람은 하나님 앞과 여러 증인들 앞에서 부부가 성부 성자와 성령의 이름으로 군과 부가 되었음을 선포합니다. 아-멘.

188 SOLEMNIZATION OF MARRIAGE

It is fitting that the Bride and Groom kneel to receive the Benediction:

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

우리주 예수 그리스도의 은혜와
아버지의 지극한 사랑과
성령의 보혜사의 지켜 주심에
서서 평온 이룩한 사랑 결합 위에
우리를 함께 하사기를 축복
하시옵소서
-신- 영혼 되길 하옵시라
하루같이 하사기를 축복
하시옵소서

ORDER FOR THE BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit

Total Commitment and Unshaken Witness

Insects -
Hymn 302 - Dear Lord + Father
Scripture

like a powerful ^{short, 6 days +} ~~flow~~ of electricity -
alternating current, not DC electricity
it's attention between

~~Rom. 2: 27-29~~ ~~1 Cor. 12: 1-8.~~
~~1 Cor. 5: 131.~~
Philippians 2: 5-8.

~~Self Denial and~~

~~Kenneth and~~

I don't know whether to call it ~~a rhythm~~ or a
~~tension~~ balance of rhythm, tension, or resolution of tension -
but whatever we call it, it is what we find in this passage of St. Paul's letter
it's attention ~~this alternation~~ between Christ's ~~outpouring~~ emptying of himself, ~~as he had~~
at his high ^{it is like a powerful surge of electricity (AC not DC)} exaltation, his death ^{at the time} and his glory, - but whatever
we ~~you~~ call it, it is the secret of the final process of ~~this~~ the ministry
ministry ^{Christ calls us as ministers of his gospel.} mission to which we are called, ~~at~~ it comes in two parts.

- ① what we do, -
- ② what God does.

Let Christ be your example, says Paul. And what did He do? He stripped himself. He emptied himself.

And what did God do? He lifted Him high, and gave Him the Name. "And that is why, in the end, "every tongue shall confess that Jesus Christ is the Lord, to the glory of God the Father. It's as simple as that.

I don't suppose there's anywhere in the world where in our mission, we have failed more resoundingly or succeeded more brilliantly than in Korea. why? We failed where we reversed that ^{of emptying and filling.} pattern; we succeeded where we followed it.

Take our failures. Jesus Presb. Ch. + Xt. Presb. Ch. We were stripped (liberated)

Instead of stripping ourselves - we exalted ourselves. ^{Some} ~~they~~ for their pure doctrine, ^{Some} for their pure hearts; ^{Some} for their orthodoxy, ^{Some} for their unity. ^(some Xt) ~~And~~ we gave ourselves the Name: ^{Some} ~~no~~ under it was not recognized.

ORDINATION

But take also our successes. Yung Nak Presbyterian Chh. Closed-circuit TV.
800 members. 40 evangelists 2 missionaries. But don't look at the TV, &
the great chh & the huge numbers for the secret of the success. The secret
is the old pattern: ~~strip~~^{just} stripping self, and trusting God for the filling of the
Spirit, the success not as we measure success, but as God gives it. He doesn't call it success.
He call ^{it} grace.
I think of the widow - ~~she~~ rented new house, gave rent to build chh.

And D Han tells of another woman, who bought a college professor
to chh. She had had only an elementary education, & she was nothing and
he a college professor, but with the sublimist confidence she bought him to
chh - & Christ was lifted up, & the Name proclaimed. And the
professor came into the chh.

It's so simple - and so rarely tried. Deny yourself, that
Christ may be exalted. And how innocently, how guilelessly
Paul suggests that we do it "without grumbling or arguing, so
that ~~(you)~~ may be God's children, blameless, sincere, and wholesome,
living in a warped and diseased world, and shining there like lights
in a dark place." (Philippian 2:14-15).

If ~~we've~~^{we've} stopped shining, ~~we~~^{we} Christians - ~~and~~^{I must confess I spend} ~~are~~^{just} ~~just~~
~~heating up with declining budgets at home, & chh mission tensions abroad~~
too much of my own misery ~~is not~~^{is not} to cool down my frustrations
rather than light up my affirmations - If you've stopped shining,
then this perhaps suggests one reason why. "He did not cling to
His prerogatives, but ~~stripped~~^{emptied} Himself." - Therefore God has highly
exalted Him - our Lord Jesus Christ; the power, the secret, the example
of ~~Christian~~ the calling to which you in this Semsoj, every one of you is called.

In the name of the Father, the Son & the H.S. Amen.

TWO WORDS ABOUT LOVE

One of the books of the Bible is a beautiful letter written by an early Christian named John. In the letter the Bible says "The two commandments that God has given us are: Love God; and love each other".

Those two words are really about all I want to say to you. Not preach a sermon, surely. When Jesus attended a wedding he didn't preach a sermon; he worked a miracle (a very little miracle--he helped with the refreshments. He turned the water into wine). But I'm not very good at miracles. So no sermon, no miracles. Just the two short phrases: Love God; love each other. Except there is a miracle in those two phrases, the miracle of a happy marriage.

It sounds easy to say, Love God. But we Christians believe it takes a miracle. And I can't work that miracle for you. ^{That is the work of the Holy Spirit.} That's not what I am doing here. All I'm doing is making the marriage legal, and asking you to make it responsible, and loving and lasting. But the deepest part of the miracle I have to leave up to God, which is all right with me for I know God loves you. He loves you more than I do, and loves you more than your family does; and even more than you love each other. God is love.

Then comes the second part: love each other. That too is not as easy as it sounds. It may seem easy now, but you are not married yet, and I've never known a marriage that didn't some times run into problems, some more than others. Marriage isn't heaven. But the wonderful thing about marriage is that a happy marriage, I truly believe, is about as close to heaven as two people ever get on earth.

But you will both have to work at it. *Sometimes very hard*

I want to ask one thing of you both. At least once a day, ^{JOSEPH} Joe, tell ^{JURI} Pat you love her. And ^{JURI} Pat, at least once a day tell ^{JOSEPH} Joe you love him. I suppose you do that more than once a day now, but I'm talking about later. Once a day, even when you've had a difference of opinion. That's when you need it most, the reassurance of mutual, married love. Just say I love you.

^{today in court we see you are busy} So I'm glad you chose to be married in a church, the house of God, who is always ready to say, "I love you. I sent my Son, Jesus, to die for you". And where preachers and friends like me, can tell you very seriously, "Love each other". God bless you.

Love you to all the hours and days of your life

Marriage

① A few simple, sweet words about marriage: — and celebrating it 50 years after. And for me that's not as simple as it sounds. After 50 years, I'm getting as bad about marriages — and what to do at them — as their anniversary celebrations — as dear old Dr. Mackay — my teacher — and then Pres. of Princeton Sem. —

② Now here I've got to pull myself together for "a few, sweet and simple words". These are the instructions. Well, I can think of a lot of sweet words about Ella Ruth and Shirley. ^{I'd get carried away and talk too long and then} But Jeff, ^{that} he may be reasonable, and a wonderful friend — but not sweet. But Elmer — well, let me just say that "sweet" is not the first word I think of when I think of Elmer.

~~But marriage — how there's~~

Now about marriage. When I first came back to Knox — in my first class — which was on church history — and I thought I was on safe ground there — But after the lecture, the first question from a student, was "Dr. Moffett, what's the difference between 'love + marriage'". I think he'd been listening to some American record " — go together like a horse + carriage."

Well — this is what the Bible says about love: —

Love is patient and kind

Love is not arrogant or rude

Love does not insist on its own way

It is not envious or resentful.

It bears all things, believes all things, hopes all things, endures all things

So faith, hope, love abide, these three

But the greatest of these is love.

And marriage says it all again — but it gets better every year. And when you've said "I love you" for 50 years — then it's hard to imagine how heaven can be any better.

Marriage

TWO WORDS ABOUT LOVE

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Then comes the second part: love each other. That too is not as easy as it sounds. It may seem easy now, but you are not married yet, and I've never known a marriage that didn't some times run into problems, some more than others. Marriage isn't heaven. [G], forgive me for saying this, but you are not marrying an angel; you are marrying a very wonderful human woman. And [B] [G] you are not marrying a saint. You are however marrying a very fine man who will make you a wonderful husband. And Christian marriage is not just for a short thrill; it's for the long haul. It will have its ups and downs, but can get better and better through the years. I truly believe it is about as close to heaven as two people ever get on earth.

But you will both have to work at it. I want to ask one thing of you. At least once a day, xxxx, tell xxxx you love her. And xxxx, at least once a day tell xxxx you love him. I suppose you do that more than once a day now, but I'm talking about later. Once a day, even when you've had a difference of opinion. That's when you need it most, the reassurance of mutual, married love. Just say I love you.

So I'm glad you chose to be married in a church, the house of God, who is always ready to say, "I love you. I sent my Son, Jesus, to die for you". And where preachers and friends like me, can tell you very seriously, "Love each other". God bless you.

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Touched By His **GRACE**

A Publication of OneByOne

A Reformed Theology of Marriage

By Theresa Latini

The sixteenth-century Reformation re-conceptualized the theology and practice of marriage. Since then, Reformed theology has declared mutual love between husband and wife as a primary purpose of marriage, in conjunction with procreation and protection from sexual immorality. Reformers touted the God-ordained goodness of women, sex, and family life. John Calvin maintained these general themes in his exposition of marriage in his theological treatises, commentaries, sermons, Institutes of the Christian Religion, and Genevan ecclesiastical ordinances. In the twentieth-century, Karl Barth took up Calvin's themes in the light of evangelical freedom and provided a dialectical approach to the complex, mysterious nature of marriage. In particular, Barth was concerned with the disastrous state of many marriages in



Theresa Latini

the church and society and sought to elevate our understanding of it. In the following article, I have summarized a Reformed (Calvinist and Barthian) theology of marriage with the hope that PCUSA congregations might articulate and embody a clear vision for all human sexual relations, thereby participating in transformation of our current church and culture.

Vocation

According to Reformed theology, marriage has been instituted and ordered by God. Calvin refers to marriage as a fellowship sanctified by God's blessing, a good and holy ordinance of God (Calvin 2.8.42). Marriage is a covenant that reflects the relationship between God and humanity. As in the divine-human covenant, God initiates and maintains the covenant between husband and wife.

Special 2001 Christmas Edition



God is intimately involved in the establishment of the particular marriages. Furthermore, as the divine-human covenant unites humanity with God, so the marriage covenant creates a spiritual and physical union between man and woman.

Likewise, in his Church Dogmatics, Karl Barth lays a firm foundation for Christian marriage by emphasizing its genesis in God, the freely electing God who initiates covenant with humanity. Marriage is grounded in the command of God. It begins with the call of God. As such, marriage is not capricious, but "a tremendously big thing" (Barth, 145). It is a calling, like any other calling, whose fulfillment is dependent upon the work of the Holy Spirit. Yet it is a special calling,

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Agape Counseling Associates

Reformed Theology

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not given to all. Furthermore, marriage is a particular calling—a calling for a particular man and a particular woman to enter into life partnership. Their individual callings correspond and reciprocate each other.

Mutual, Free Choice

Second, marriage is not only command (vocation) but also choice—free choice. The 1545 Marriage Ordinance of Geneva, written by Calvin, calls for mutual consent of both husband and wife in order for a marriage to be valid. Expanding upon this, Barth affirmed that while marriage is command and vocation, it is also faithful, obedient response. It is the choice to embrace one's God-given vocation. As human decision, it is both mutual and free. While marriage is obligatory for the ones called, it is entered only by free choice and the reality of love. Compulsory marriage is therefore no marriage at all. Neither is it a means to another end, such as sexual expression or procreation.

Self-Giving Task

Marriage is a free giving of the self to the other. It springs from love and is maintained and nourished by love. This love is expressed through both body and soul. It is greater than affection and flirtation, for this love involves "seeing the other in totality" (Barth, 220). It is seeing and being seen; hearing and being heard; assisting and receiving assistance; and doing it all eucharistically. Love is the gift that moves man and woman to work for the attainment of life-partnership. While this is all choice it is choice that is guided by faith, trusting that God, who has destined this particular marriage, will

complete it according to his counsel and will.

Clearly, as a gift given by God, marriage is a task. Calvin concludes that, for both husband and wife, fulfillment of one's duties in marriage is obedience to God, while neglect of these duties is disobedience. First and foremost, husbands and wives are responsible to God, and only secondarily, to one another. "Just as marriage was ordained by God, so they that are to enter into it must turn wholly to him and make him their refuge, knowing that it is he who binds the man and the wife to the other, and who joined them together; therefore each of them just pay heed to their respective duties" (Calvin's Sermon on Ephesians, 566). Calvin's primary concern is that individuals obey and honor God in all things, including the marriage relationship. Spouses must have an "eye to God," knowing that it is with God that they must do.

Together and Differentiation

Calvin and Barth affirmed that togetherness and differentiation characterize the marriage relationship. In marriage, two become one, a pair. "In marriage one cannot even with the best intentions see, hear, think, speak or live apart from one's partner" (Barth, 191). Both partners are "oriented" toward each other, faithfully affirming each other's humanity. Yet the identity of each individual is not subsumed by this union. They are still man and woman and hence distinct. To each other, each is the OTHER, whereby "one is directed in one's specific masculinity to the specific femininity of the other, and vice versa" (Barth, 192). Relating to the other does not blur gender differences but rather frees one to be more authentically man and more authentically woman (Barth, 190).

Historically, the Reformed tradition has asserted that a second aspect of this

differentiation in togetherness is the inequality and order of the marriage relationship. According to Calvin, the subjection of wives to their husbands is part of God's created intent for marriage. Eve was created after Adam and from Adam's own being. Similarly, Barth declares, the man "must seize initiative both in matters of freedom and matters of fellowship." (Barth, 193) analogous to the initiative of God in relationship to humanity. As Christ is head of the church, so the husband is head of the wife. Since Christ's relationship to the Church is marked by self-giving love, the husband-wife relationship is marked by freedom, fellowship, and excludes unhealthy dependence. Still the husband is superior and the wife subordinate in responsibility for the relationship.

On this point, contemporary Reformed theologians must be allowed to speak. Calvin and Barth are attempting to be true to Scripture, upholding the analogy between the God-human relationship and the man-woman relationship in marriage (Ephesians 5). If the man is the head of the woman as Christ is the Head of the Church, then for Calvin and Barth, this must imply inequality, whereby the man has greater responsibility and leadership. However, Paul's discussion of the marriage relationship in Ephesians 5 refers to mutual submission. To "be subject to one another" not only signifies mutual submission, but also signifies a radical difference between submission to God and submission among individual human beings. Submission can never be "to one another" in reference to God. Thus we are reminded that the analogy is just that, an analogy, an imperfect, incomplete attempt to describe a spiritual mystery. Besides, we must examine the relationship between woman and man as depicted in Genesis 2-3. The creation story indicates that God

created male and female equally in God's image, thus challenging any notion of gender superiority. It indicates that inequality, specifically the domination of woman by man, was a result of sin's entrance into the human condition. It was not God's intent and in fact, according to Paul (Galatians 3:28), this inequality is overturned via new life in Christ.

Exclusive Yet Inclusive

A fifth Reformed characterization of marriage is the dialectic of exclusivity and inclusivity—i.e. the private and public nature of marriage. Marriage is exclusive in that it is monogamous. The exclusive nature of marriage is founded upon the command of Christ (as stated in the gospels) and the doctrine of election, which affirms that God freely chose a particular people (Israel) and a particular community (the church) to be in covenant relationship with him. More than command to be monogamous, God grants the freedom to do so, just as in Christ we are free to respond to the gracious initiation of God, thereby entering into free covenant relationship with God.

Monogamy, however, does not result in an isolated life, but rather a life lived in responsible freedom in community. According to Calvin, the maintenance of an ordered society depends upon rightly ordered marriage relationships. Similarly, Barth emphasized the inclusive hospitality of marriage. It is open to a variety of relationships that may receive nourishment from its relationality. Marriage calls for responsible life in relationship to human society. For Barth, such responsibility is sobering, having the potential to bless or curse the whole community (Barth, 228). Reciprocally, marriage is open to the support and correction of the church community. Its success is dependent upon the common fellowship, love and worship of God within the community of faith. And

its failure is a judgment on the church and calls the church to repentance (Barth, 213).

Life-Partnership

If marriage is grounded in divine command, if it is exclusive, and if it springs from love, then it must follow, according to Calvin and Barth, that marriage is a life-partnership, analogous to the faithfulness of God toward his adulterating children. Marriage is indissoluble because it is constituted by God, not by humanity and not by any sociological institution. Thus Barth can say: "To enter upon marriage is to renounce the possibility of leaving it" (Barth, 203). Yet, a particular marriage can be based solely on institutional procedure and human consent, devoid of God's command. Such a marriage is no marriage at all and stands under the judgment of God. It may be a reflection of human error, rather than the election and covenant of God. Hence it can be, and perhaps ought to be, dissolved, resulting in greater peace, healing, and order. Again, the church also stands under this divine judgment for having blessed "inhuman" marriages with its authority. In such instances, divorce is undertaken in the context of faith and only following rigorous examination, prayer, and attempts to do otherwise. In the midst of such wrenching suffering, faith enables one to hear and receive the condemnation of God upon that which only appears to be a marriage and then to dissolve it legally.

Institution

Finally, while Christian marriage is command, vocation, love, and task (to name a few aspects of Barth's definition), it does include institution. Though, as indicated above, institution of marriage via a wedding ceremony can be devoid of vocation. The wedding ceremony publicly declares that which God has already constituted. Though the institution can exist without

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Marriage is a free giving of the self to the other. It springs from love and is maintained and nourished by love. This love is expressed through both body and soul. It is greater than affection and flirtation, for this love involves "seeing the other in totality" (Barth, 220). It is seeing and being seen; hearing and being heard; assisting and receiving assistance; and doing it all eucharistically. Love is the gift that moves man and woman to work for the attainment of life-partnership. While this is all choice it is choice that is guided by faith, trusting that God, who has destined this particular marriage, will

complete it according to his counsel and will.

Clearly, as a gift given by God, marriage is a task. Calvin concludes that, for both husband and wife, fulfillment of one's duties in marriage is obedience to God, while neglect of these duties is disobedience. First and foremost, husbands and wives are responsible to God, and only secondarily, to one another. "Just as marriage was ordained by God, so they that are to enter into it must turn wholly to him and make him their refuge, knowing that it is he who binds the man and the wife to the other, and who joined them together; therefore each of them just pay heed to their respective duties" (Calvin's Sermon on Ephesians, 566). Calvin's primary concern is that individuals obey and honor God in all things, including the marriage relationship. Spouses must have an "eye to God," knowing that it is with God that they must do.

Together and Differentiation

Calvin and Barth affirmed that togetherness and differentiation characterize the marriage relationship. In marriage, two become one, a pair. "In marriage one cannot even with the best intentions see, hear, think, speak or live apart from one's partner" (Barth, 191). Both partners are "oriented" toward each other, faithfully affirming each other's humanity. Yet the identity of each individual is not subsumed by this union. They are still man and woman and hence distinct. To each other, each is the OTHER, whereby "one is directed in one's specific masculinity to the specific femininity of the other, and vice versa" (Barth, 192). Relating to the other does not blur gender differences but rather frees one to be more authentically man and more authentically woman (Barth, 190).

Historically, the Reformed tradition has asserted that a second aspect of this

differentiation in togetherness is the inequality and order of the marriage relationship. According to Calvin, the subjection of wives to their husbands is part of God's created intent for marriage. Eve was created after Adam and from Adam's own being. Similarly, Barth declares, the man "must seize initiative both in matters of freedom and matters of fellowship," (Barth, 193) analogous to the initiative of God in relationship to humanity. As Christ is head of the church, so the husband is head of the wife. Since Christ's relationship to the Church is marked by self-giving love, the husband-wife relationship is marked by freedom, fellowship, and excludes unhealthy dependence. Still the husband is superior and the wife subordinate in responsibility for the relationship.

On this point, contemporary Reformed theologians must be allowed to speak. Calvin and Barth are attempting to be true to Scripture, upholding the analogy between the God-human relationship and the man-woman relationship in marriage (Ephesians 5). If the man is the head of the woman as Christ is the Head of the Church, then for Calvin and Barth, this must imply inequality, whereby the man has greater responsibility and leadership. However, Paul's discussion of the marriage relationship in Ephesians 5 refers to mutual submission. To "be subject to one another" not only signifies mutual submission, but also signifies a radical difference between submission to God and submission among individual human beings. Submission can never be "to one another" in reference to God. Thus we are reminded that the analogy is just that, an analogy, an imperfect, incomplete attempt to describe a spiritual mystery. Besides, we must examine the relationship between woman and man as depicted in Genesis 2-3. The creation story indicates that God

created male and female equally in God's image, thus challenging any notion of gender superiority. It indicates that inequality, specifically the domination of woman by man, was a result of sin's entrance into the human condition. It was not God's intent and in fact, according to Paul (Galatians 3:28), this inequality is overturned via new life in Christ.

Exclusive Yet Inclusive

A fifth Reformed characterization of marriage is the dialectic of exclusivity and inclusivity—i.e. the private and public nature of marriage. Marriage is exclusive in that it is monogamous. The exclusive nature of marriage is founded upon the command of Christ (as stated in the gospels) and the doctrine of election, which affirms that God freely chose a particular people (Israel) and a particular community (the church) to be in covenant relationship with him. More than command to be monogamous, God grants the freedom to do so, just as in Christ we are free to respond to the gracious initiation of God, thereby entering into free covenant relationship with God.

Monogamy, however, does not result in an isolated life, but rather a life lived in responsible freedom in community. According to Calvin, the maintenance of an ordered society depends upon rightly ordered marriage relationships. Similarly, Barth emphasized the inclusive hospitality of marriage. It is open to a variety of relationships that may receive nourishment from its relationality. Marriage calls for responsible life in relationship to human society. For Barth, such responsibility is sobering, having the potential to bless or curse the whole community (Barth, 228). Reciprocally, marriage is open to the support and correction of the church community. Its success is dependent upon the common fellowship, love and worship of God within the community of faith. And

its failure is a judgment on the church and calls the church to repentance (Barth, 213).

Life-Partnership

If marriage is grounded in divine command, if it is exclusive, and if it springs from love, then it must follow, according to Calvin and Barth, that marriage is a life-partnership, analogous to the faithfulness of God toward his adulterating children. Marriage is indissoluble because it is constituted by God, not by humanity and not by any sociological institution. Thus Barth can say: "To enter upon marriage is to renounce the possibility of leaving it" (Barth, 203). Yet, a particular marriage can be based solely on institutional procedure and human consent, devoid of God's command. Such a marriage is no marriage at all and stands under the judgment of God. It may be a reflection of human error, rather than the election and covenant of God. Hence it can be, and perhaps ought to be, dissolved, resulting in greater peace, healing, and order. Again, the church also stands under this divine judgment for having blessed "inhuman" marriages with its authority. In such instances, divorce is undertaken in the context of faith and only following rigorous examination, prayer, and attempts to do otherwise. In the midst of such wrenching suffering, faith enables one to hear and receive the condemnation of God upon that which only appears to be a marriage and then to dissolve it legally.

Institution

Finally, while Christian marriage is command, vocation, love, and task (to name a few aspects of Barth's definition), it does include institution. Though, as indicated above, institution of marriage via a wedding ceremony can be devoid of vocation. The wedding ceremony publicly declares that which God has already constituted. Though the institution can exist without

Reformed Theology

Continued from Page 3

the command of God, the command of God "demand[s] public advertisement and recognition, and a definite form" (Barth, 216). As a covenantal association of the whole community, Calvin's marriage ordinances emphasize the role of witnesses, parents, minister, and magistrate in the wedding ceremony. "Each of these parties was considered essential to the legitimacy of the marriage, for they each represented a different dimension of God's involve-

ment in the covenant. To omit any such party was, in effect, to omit God from the marriage covenant" (Witte, 7).

In conclusion, a Reformed (Calvinistic and Barthian) theology conceives marriage as the human archetype of the electing God who freely chooses to be in covenant relationship with humanity. Thus marriage is defined as: (1) command (vocation) and choice; (2) private and public; (3) togetherness and differentiation; (4) mutual submission; (5) indissoluble yet allowing for divorce; (6) spiritual and institutional. All marriages and potential marriages stand under the blessing and judgment of God. Though imperfect, all

marriage relationships are called to fulfillment of this vision via dependence upon the faithful promises of God and present work of the Holy Spirit. As the body of Christ, we are called to judge and support all marriages thereby participating in God's revealed vision for human sexual relating and flourishing. ♣

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Year End Report

Dear Friends and Supporters,

I am pleased to report on the following OneByOne activities throughout the past year:

Speaker's Bureau Presentations:

- March - Fuller Theological Seminary, Presbyterian student organization
- April - community college seminar (Santa Barbara, CA)
- July - Central Presbyterian Church (Downingtown, PA)
- August - Exodus North America Conference (Asheville, NC); PFR Seminarians Conference (Atlanta, GA)
- September - Seminar for Donegal Presbytery
- October 1 - Coalition Gathering workshop; Seminar for First Presbyterian Church (Lenoir, NC); Media Presbyterian Church (Philadelphia, PA)
- November - Seminar for New Castle Presbytery; First Presbyterian Church (Levittown, NJ); Seminar for Lehigh Valley Presbytery; Hispanic Pastors' Gathering (CA)
- December - Grace Presbyterian Church (Montclair, NJ); San Francisco Theological Seminary, Presbyterian student organization

Educational Resource Development

- Updated and created a more user friendly website
- Established a support group curriculum writing team.

The curriculum will provide a structure for implementing support groups for individuals struggling with sexual conflict in PCUSA congregations.

- Continued distribution of quarterly newsletters, testimonial booklets, pastoral care guides

General Assembly

- 2 workshops with Bob Davies, past executive director of Exodus North America
- Testimonials before Ordination Standards and Christian Education committees
- Distribution of OneByOne resources via exhibit hall booth

Thank you for your prayerful and financial support without which OneByOne could not have accomplished the above activities. We covet your continued support as we seek to continue educating and equipping congregations to minister the transforming grace and power of the Lord Jesus Christ to individuals in conflict with their sexuality. Finally, we pray God's richest blessings—peace, joy, and love—in this Advent Season!

Merry Christmas and God bless you!

Theresa Latini
Executive Director, OneByOne

우리주 예수 그리스도 은혜와
하늘에 계신 우리 하나님 아버지의 사랑과
성령의 교통 하심이

이 새 감정을 이룩한 신랑 심부 위에
영원토록 함께 하시기를 축원

히오나이다 아멘

TWO WORDS ABOUT LOVE

One of the books of the Bible is a beautiful letter written by an early Christian named John. In ~~the~~ letter the Bible says "The two commandments that God has given us are: Love God; and love each other".

Those two words are really about all I want to say to you. Not preach a sermon, surely. When Jesus attended a wedding he didn't preach a sermon; he worked a miracle (a very little miracle--he helped with the refreshments. He turned the water into wine). But I'm not very good at miracles. So no sermon, no miracles. Just the two short phrases: Love God; love each other. Except there is a miracle in those two phrases, the miracle of a happy marriage.

It sounds ^{so} easy to say, Love God. But we Christians believe it takes a miracle. And I can't work that miracle for you. That's not what I ^{WE ARE} am doing here. All I'm ^{WE} doing is making the marriage ^{CHRISTIAN} legal, and asking you to make it responsible, and loving and lasting. But the deepest part of the miracle I have to leave up to God, which is all right with me for I know God loves you. He loves you more than I do, and loves you more than your family does; and even more than you love each other. God is love.

Then comes the second part: love each other. That too is not as easy as it sounds. It may seem easy now, but you are not married yet, and I've never known a marriage that didn't some times run into problems, some more than others. ^{christian marriage is not for a short time, it's for the long haul. It has its ups and downs.} Marriage isn't heaven. But the wonderful thing about marriage is that a happy marriage, I truly believe, is about as close to heaven as two people ever get on earth.

But you will both have to work at it.

I want to ask one thing of you both. At least once a day, Joe, tell Pat you love her. And Pat, at least once a day tell Joe you love him. I suppose you do that more than once a day now, but I'm talking about later. Once a day, even when you've had a difference of opinion. That's when you need it most, the reassurance of mutual, married love. Just say I love you.

So I'm glad you chose to be married in a church, the house of God, who is always ready to say, "I love you. I sent my Son, Jesus, to die for you". And where preachers and friends like me, can tell you very seriously, "Love each other". God bless you.

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But Joe, you are not marrying an angel; you're marrying a wonderful, human woman. And Pat, you're not marrying a saint--not the Joe I know--you are however marrying a very fine man who will make you a wonderful husband. But you will both have to work at it.

I want to ask one thing of you both. At least once a day, Joe, tell Pat you love her. And Pat, at least once a day tell Joe you love him. I suppose you do that more than once a day now, but I'm talking about later. Once a day, even when you've had a difference of opinion. That's when you need it most, the reassurance of mutual, married love. Just say I love you.

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188 SOLEMNIZATION OF MARRIAGE

It is fitting that the Bride and Groom kneel to receive the Benediction:

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting.

Amen.

이제, 우리 주 예수 그리스도의 이름과
우리 하나님 아버지의 지극한 사랑과
신령, 성령의 지극한 사랑
이 사랑을 이루길 신령, 신령 위에
이 사랑을 함께 하기를 축복

(17) 1856

이제 신령, 신령, 신령 하겠습니까
다 같이 아리 마션의 찬송가 13장
복리입니다.

WEDDING

1. Now you are going to be married. out of all the good things that God gives his people ^{in this life on the human level} ~~the greatest gift~~ ~~all in that human part~~ of all, I think, is a happy marriage. God blesses marriage - he intends it to be happy because he loves his own. Jesus ~~did not need to work~~ Perhaps that is why the miracles Jesus worked at the wedding ~~that~~ was so unusual. Not a great thing like healing the sick, or raising ~~from the~~ dead. Just a little thing - ^{he loved} ~~replenishes~~ the ~~common~~ ^{common} into the special. ^{he placed} ~~the water into wine~~. He can take our human love, which is a happiness in itself, - but not always a perfect happiness - ~~and by his presence~~ ^{there is already happiness at a wedding} - Jesus can make it a special happiness ^{that can last all your lives}. Turn it into that special happiness which comes when ^{an} ~~an~~ ^{one} ~~one~~ ^{time} ~~time~~ for each other becomes a mirror of God's unselfish love for us.

But

And you ~~both~~ will have a part in it, if you want to keep it ^{that way} special; you will have to work at it. It takes more than ~~a~~ miracle to keep a marriage happy, if it doesn't happen by itself. ~~It didn't~~ ^{in Cana} happen, until ~~of~~ Mary, who was ~~also~~ ^{also} a guest at the wedding, said ~~to the~~ ~~stupid~~ ~~worried~~ waiters, "Do what He tells you - what Jesus tells you!"

Sometimes it's little things that ~~we~~ keep a marriage happy - like remembering to say to each other "I love you", not just today - but every day, all the rest of your life. Sometimes it's more important things. From now on, Kevin, Leslea, is more important ^{to you} ~~than~~ your family. She ~~will be~~ your family now. And Leslea, you won't even be a Moffatt anymore - ^{in the clear} we'll love you just as much - but you won't belong to us. You'll belong to him. And best of all - ^{the real miracle} there's always underneath ^{you} and you the keeping, miracle-working power of a greater love than even your love for each other - the love of God in Jesus Christ ^{who is a guest at} ~~the love that created you~~, and the only love, ~~really~~ that finally can take two people and make them really one - by the gift of His love - the love that never fails, never ceases - the love that believes, hopes and endures. Faith, hope, and love - all three are miracles - but the greatest of these is love.

So add the power of His love to the happiness of yours, as you now ^{make} your marriage ours

Wedding

(2)

3. Charge and thank?

이제는 신랑 신부에게 권고 하겠습니다.
Let me add personal word to this stage

(4) Prayer. 다 같이 기도 ~~함께~~ 하겠습니다.

5. Hymn. гим은, 찬송가 288장을 부르시겠습니다

6. Scripture. 이제는, 한국에서 오래 동안
선교 사업을 하시던 오대원 ^{Dr. Ross}
목사님께서, 성경 말씀을
본디 하사겠습니다.

(7) [Vows] Exchange & Intentions
지금은 신랑 신부가 성혼질 의봉
exchange ~~함께~~ 하겠습니다 ^{Dr. Ross}
_{(2) 명선}

(8) Prayer, or Message. 지금은 오대원 목사님께서
① 기도 하시겠습니다.
② 신랑 신부에게 말씀 짐 하시겠습니다

㉞ 이재는, 신랑 신부가 서약 하겠음니다

1 손현

2 명순

Wedding

③

⑩ RINGS

지금은 이 약조를 기념하기 위한
사랑의 정식으로 예물을
교환하겠습니다.

⑪ Prayer

기도하겠습니다.

⑫ Special Music

이제는, 신부 자매들이 축하
하시겠습니다

⑬ Uniting the Flames.

지금은 신랑 신부가 한몸 접화하겠습니다.

Pronouncement of Marriage

⑭ 이제는 결혼 선포하겠습니다.

Bride + groom kneel.

Rise, unveil + bow to each other

⑮ Announcements 신랑 신부 힘을 대표하여

민사의 말씀이 있겠습니다.

Benediction

WEDDING

정순현
김명선

①

① 지금으로 부터 신랑 정순현^{~군~}과
신부 김명선^{~양~}의 결혼식을
경해 하겠습니다. 두분의 결혼을
축하하러 오신 손님 여러분께서는
이러나셔서 신부의 입장을
환영해 주시기를 바랍니다.

② Call to Worship. - Please be seated...

모두 앉어 주시기 바랍니다.

Deary beloved we are assembled.

박 수 언 양

결혼식 순

1986년 7월 12일

주례 : 마삼낙 목사

계 회 사
신랑 입장
신부 입장
찬 송
기 도
결혼 서약

제 11 장

예물고환
서약기도
축 가
성혼선포

주례자
일동 기립
" "
다 감 이
겸영규 목사
주례자 몇 신랑신부
" "
" "
이온주 선생
주례자

성경 봉독
바이올린 독주
말 씬
축 사
인사및 광고
찬 송
축 도
결혼 서명
신랑신부 퇴장

제 241 장

장면수 선생
주례자
구춘희 선생
가족 대표
일동 기립
마삼낙 목사
주례자 몇 신랑신부
주 악

*The two
shall become*
ONE

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박 수 연 군 양

결혼식 순

1986년 7월 12일

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신랑 입장
신부 입장
찬 송 도
기 도
결혼 서약

제 11 장

예물고환
서약기도
축 가
성혼선포

주례자
일동 기립
" "
다 같 이
김영규목사
주례자 및 신랑신부
" "
" "
이은주선생
주례자

성경 봉독
바이올린 독주
말 씬 사
축 사
인사 및 광고
찬 송 도
축 도
결혼 서명
신랑신부 퇴장

제 241 장

장면수선생
주례자
구준희선생
가족 대표
일동 기립
마삼낙목사
주례자 및 신랑신부
주 악

1)

지금으로부터 신랑 큰아 신부 양의
 결혼식을 거행하겠습니다. 두분의 결혼을 축하하려고
 손님 여러분께서는 모두 일어나셔서 신부의 입장을
 환영해 주시기 바랍니다.

----- 남장 -----

2) 모두 앉어 주시기 바랍니다.

①

신부는, 신랑 ~~앞으로~~ 군을
남편으로 맞이하여,
(성) 생스럽게 맺어진 이 혼약을
하나님의 명하심을 따라,
진심으로 남편을 사랑하고 존경하며
정성을 다하여 순종하고 섬기며
영원토록 그와 더불어 살기를 약속합니다.

2) 1. 1. 1.

이 세상을 사는 동안
풍요 할 때나 결핍 할 때
기쁨 때나 슬픔 때
그리고 건강 할 때나 병들 때
언제든지 당신의 사랑스롭고
신실한 아내가 될 것을
하나님과 여러 축하 거들 앞에서
서약 하겠습니다.

WEDDING

Leslie, Kevin ~~and~~ thank you for asking me to ^①
 say a few words today. But I must remember
 that when Jesus was invited to a wedding, he
 did not ~~feel called upon to~~ ^{by babies,} preach a sermon.
 He ~~did however~~ work a miracle, and the Apostle
 John tells us it was his first miracle ~~the miracle~~
~~at the wedding feast in Cana of Galilee.~~

Now Mr. Hensson and I are neither of us
 very good at miracles, but I want to tell you
 that a miracle can occur at any wedding where
 Jesus is an invited guest, ^{and he is a just invited guest} as ~~he is here,~~ because you
 asked ~~to be there~~ for a Christian wedding in the House
 of God.

The first part of the miracle you already know ^{and they are true}
 You love each other and it's wonderful. ~~But that's~~
~~wonderful thing ahead. For a few months you~~
~~not the best part. Now you are going to be married,~~
 for ~~and~~ of all the good things that God gives his people in
 this life on the human level, the greatest of all I think
 is a happy marriage. God blesses marriage, and intends it
 to be happy because He loves us. Perhaps that is why -

②

Perhaps that is why this miracle Jesus worked at the wedding in Galilee was so unusual. Not a great thing like opening the eyes of the blind, or healing the sick, or raising the dead. It was just a little thing. All he did was replenish the refreshments. He turned the common into the special; he changed the water into wine.

②

②

Sometimes it's the little things that keep a marriage happy. Like remembering to say to each other "I love you" - not just today, but every day.

Other things are more important, but still commonplace. From now on, Kevin, Leslea is more to you than all the rest of your family combined. In fact, now she is your family. And Leslea, you won't be a Moffitt anymore - which is hard on the clan, for we love you. But you won't belong to us. You'll belong to Kevin.

And there's an even deeper strength to this wedding. You both together belong to God. That's the miracle that takes all this happiness we see in your eyes, and turns it into something even more special - a reflection of God's utterly unselfish love for you, and his deep joy in your love. This means that always underneath you and around you will be the keeping, miracle-working power of the love that created

③

So often it is ^③ the little things that keep ^③
a marriage happy - like remembering to say "I love you",
not just today, but every day. Sometimes it is more important
things. From now on, Kevin, Leslea is more to you than all the
rest of your family combined. In fact, now she is your family.
And Leslea, you won't even be a Kiffitt anymore - a hard day
for the clan, for we love you - but you won't belong to us, you'll be
loyal to him.

And deeper & ~~greater~~ ^{stronger} than that - you both belong to God,
which means that He is here at this wedding as He was at Cana,
which means that always underneath you and around you, in
good days and in bad will be the keeping, miracle-working power
of a greater love than even your love for each other -

the love of God in Jesus Christ, the love that created you for
each other, and the only love, therefore, finally that can take
two people and make them really, and inseparably one.

It is the love that never fails, never ceases. The love that
believes and hopes and endures. All three are miracles -
faith, hope & love. ^{But} the greatest of these is love.

So add the power of His love ~~and~~, to the happiness
of yours as ^{now} you ~~make~~ make your marriage vows.

(5)

The Marriage

Mark *Cristina*
The Man, facing the woman and taking her right hand in his, says

In the Name of God, I, N., take you, N., to be my wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

Then they loose their hands, and the Woman, still facing the man, takes his right hand in hers, and says

Cristina *Mark*
In the Name of God, I, N., take you, N., to be my husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn vow.

Sam

They loose their hands.

What sign do you give of your constant faith + abiding love.
The Priest may ask God's blessing on a ring or rings as follows

Bless, O Lord, ^{the} *ring* to be a sign of the vows by which this man and this woman have bound themselves to each other; through Jesus Christ our Lord. Amen.

The giver places the ring on the ring-finger of the other's hand and says

Cristina
N., I give you this ring as a symbol of my vow, and with all that I am, and all that I have, I honor you, in the Name of the Father, and of the Son, and of the Holy Spirit (or in the Name of God).

(6)

Then the Celebrant joins the right hands of husband and wife and sa.

Mark *Cristina*
Now that N. and N. have given themselves to each other in solemn vows, with the joining of hands and the giving and receiving of a ring, I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit.

Sam

Those whom God has joined together let no one put asunder. People Amen.

Stanzas

The Prayers

All standing, the Celebrant says

David
Stokes

Let us pray together in the words our Savior taught us

6

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Our Father in heaven,
hallowed be your Name
your kingdom come,
your will be done,
on earth as in heaven
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us
Save us from the time of trial,
and deliver us from evil
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.

If Communion is to follow, the Lord's Prayer may be omitted here

(7)

The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen.

If there is not to be a Communion, one or more of the prayers may be omitted.

Let us pray.

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon this man and this woman whom you make one flesh in Holy Matrimony. *Amen.*

Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. *Amen.*

Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their life. *Amen.*

Give them grace, when they hurt each other, to recognize and acknowledge their fault, and to seek each other's forgiveness and yours. *Amen.*

Make their life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair. *Amen.*

Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you. *Amen.*

Give them such fulfillment of their mutual affection that they may reach out in love and concern for others. *Amen.*

David
Stokes



St. 2

Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. *Amen.*

Grant that the bonds of our common humanity, by which your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will be done on earth as it is in heaven; where, O Father, with Son and the Holy Spirit, you live and reign in perfect unity, now and for ever. *Amen.*

The Blessing of the Marriage

The people remain standing. The husband and wife kneel, and the Priest says one of the following prayers

Sam

Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank you, also, for consecrating the union of man and woman in his Name. By the power of your Holy Spirit, pour out the abundance of your blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in your mercy, bring them to that table where your saints feast for ever in your heavenly home; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

9

or this

~~O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.~~

The husband and wife still kneeling, the Priest adds this blessing

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. Amen.

Stokes
John

The Peace

The Celebrant may say to the people

The peace of the Lord be always with you.

People And also with you.

The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation.

When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played.

David
Stokes

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd . . . —*Psalm* 23 (see p. 197).

I will lift up mine eyes unto the hills . . . —*Psalm* 121 (see pp. 196, 197).

Let not your heart be troubled . . . —*John*, ch. 14 (see pp. 202, 203).

As many as are led by the Spirit . . . —*Romans*, ch. 8 (see pp. 199, 200).

ORDER FOR
THE SOLEMNIZATION OF MARRIAGE

The Persons to be married shall present themselves before the Minister, the Man standing at the right hand of the Woman. Then, all present reverently standing, the Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

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Then, speaking unto the Persons who are to be married, the Minister shall say:

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. Amen.

Then the Minister, calling the Man by his Christian name, shall say:

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

Prayer

Hymn
Scripture
Message

Exchange of
intestines

SOLEMNIZATION OF MARRIAGE 185

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

I, N., take thee, N.; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

← prayer (?)

vows + exchange of
rings
after
me.

repeat after me
Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

(I will say -)
"What token do you give"
Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or,

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

prayer
MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

Special music
Wid's Prayer
OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

Practical of marriage
BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

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It is fitting that the Bride and Groom kneel to receive the Benediction:

Benediction

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace: both now and in the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting.

Amen.

Recessional

[Faint, illegible handwritten text, likely a recessional prayer or song lyrics.]

ORDER FOR THE
BLESSING OF A CIVIL MARRIAGE

Before blessing a civil marriage the Minister must satisfy himself that the Persons seeking this blessing have been lawfully married.

The Minister shall say:

DEARLY beloved, we are assembled here in the presence of God, to invoke the blessing of our Heavenly Father upon your marriage. Let us therefore reverently remember that God has established and sanctified marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall leave his father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit,

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

The Lord is my Shepherd . . . —*Psalm* 23 (see p. 197).

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Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

Then, speaking unto the Persons who are to be married, the Minister shall say:

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any reason why ye may not lawfully be joined together in marriage, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no impediment appear, the Minister shall say:

Let us pray.

Prayer

ALMIGHTY and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech Thee to be present and favorable unto these Thy servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. *Amen.*

*Hymn
Scripture
Message*

Then the Minister, calling the Man by his Christian name, shall say:

*Exchange of
intention*

N., wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith

and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage?

The Man shall answer:

I will.

Then the Minister, calling the Woman by her Christian name, shall say:

N., wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The Woman shall answer:

I will.

Then the Minister may say:

Who giveth this Woman to be married to this Man?

Then the Father, or Guardian, or Friend, of the Woman shall put her right hand in the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after the Minister as follows:

← prayer (?)

*vows & exchange of rings
request after
me.*

I, *N.*, take thee, *N.*; To be my wedded wife; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful husband; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, N.; To be my wedded husband; And I do promise and covenant; Before God and these witnesses; To be thy loving and faithful wife; In plenty and in want; In joy and in sorrow; In sickness and in health; As long as we both shall live.

Then if a ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister:

This ring I give thee; In token and pledge; Of our constant faith; And abiding love.

Or,

With this ring I thee wed; In the name of the Father; And of the Son; And of the Holy Spirit. Amen.

Before giving the ring, the Minister may say:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

If a second ring be provided, a similar order shall be followed, the Woman saying the same words after the Minister.

Then the Minister shall say:

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named: Bestow upon these Thy servants the seal

repeat after me

(I will say -)

"What then do you give"

repeat after me

Prayer

of Thine approval, and Thy Fatherly benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that, loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favor, in Jesus Christ our Lord. Amen.

Then the Minister and People shall say:

OUR Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall the Minister say unto all who are present:

BY THE authority committed unto me as a Minister of the Church of Christ, I declare that N. and N. are now Husband and Wife, according to the ordinance of God, and the law of the State: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then, causing the Husband and Wife to join their right hands, the Minister shall say:

Whom therefore God hath joined together, let no man put asunder.

Repeat after me

And Prayers

*Finis
of marriage*

188 SOLEMNIZATION OF MARRIAGE

*It is fitting that the Bride and Groom kneel to receive the
Benediction:*

Benediction

THE Lord bless you, and keep you: the Lord
make His face to shine upon you, and be gra-
cious unto you: the Lord lift up His countenance
upon you, and give you peace: both now and in
the life everlasting. *Amen.*

Or,

GOD the Father, God the Son, God the Holy
Spirit, bless, preserve, and keep you; and
Lord mercifully with His favor look upon you, and
fill you with all spiritual benediction and grace;
that ye may so live together in this life that in
the world to come ye may have life everlasting. *Amen.*

Benediction

[Faint handwritten notes or bleed-through text]

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himself that the Persons seeking this blessing have been
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The Minister shall say:

Let us pray.

ALMIGHTY and ever-blessed God, whose pres-
ence is the happiness of every condition, and
whose favor hallows every relation: We beseech
Thee to be present and favorable unto these Thy
servants. As Thou hast brought them together
by Thy providence, sanctify them by Thy Spirit,